

# 20 A FAYTHEFUL AND

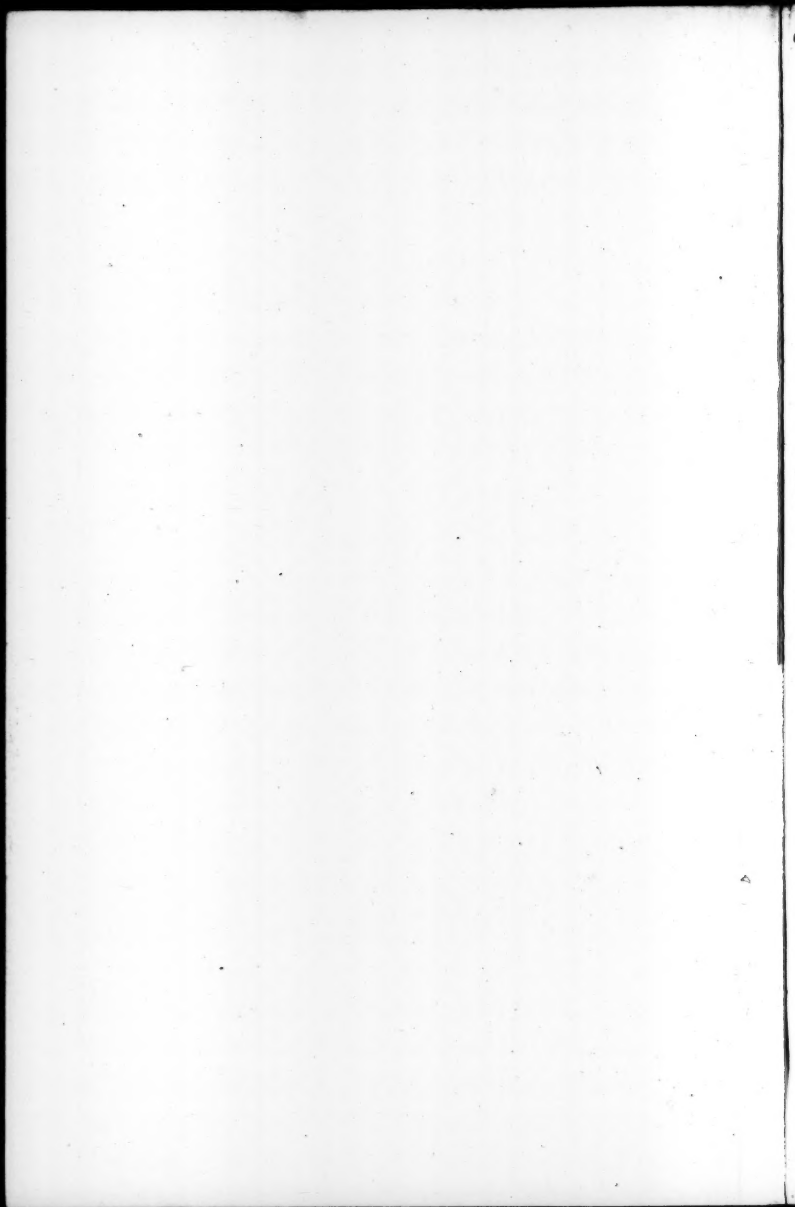
moste Godly treatyse concernynge the most sa-  
cred sacrament of the blessed body and bloude  
of our sauour Christ, compiled by John Cal-  
uine, a man no lesse lernynge and literature  
the Godly studye, and example of lpyng  
And translated into Latyn by Iacobs  
a mā of lyke excellencie, and now last  
of all, translated into Englishe by a  
faythfull brother, no lesse desy-  
rous to profite the weake bro-  
thers then to exercise the  
talent of the Lord  
to his honoure  
and glorie.

X.F.X

Wher vnto is added the order that  
the church and congregatiō of  
Christe in Denmarke  
doth vse.

(,)(,)

Luke. 19. Chapter.  
Be doynge tyll I come.





Calvin on Sacrament - in Denmark  
12° s. a. cth.

This translation of Calvin  
on Sacrament, & the Order  
of the 3 Sacraments in Denmark  
by Coverdale appear to  
have been printed abroad  
& are of rare occurrence.

CHINA - 1949 - 1950

1992

**T**O all them that pro-  
fesse the christen name, þe traſlatoure wil ſherk  
mercy from God the father throughe our on-  
lye aduocate and mediator Ieſu Chyſte,  
whoſe ſpíríte ( the geuer of all good-  
neſſe) leade you into all  
goodly knowledge.

Amen,



**A**s the authoure of thys lytle  
booke moued wyth the deſyre  
to profite as wel the rude and  
vnlerned as the lettered & pro-  
feſſers of knowledge: wrote it  
in hys vulgare tonge, euen ſo  
I (moſt deuely beloved bzethe-  
re) moued alſo wth the deſyre to profite my natu-  
rall countremē ſo much as ſhall lye in my lytle  
power haue thought it my bounden dutie to em-  
ploye my dyligence to the tranſlatyng therof.

And becauſe it hath pleaſed the lorde to geue  
me more knowledge in the Latyne tonge then  
in the French (wherein thys booke was fyrſte  
wrytten) I haue tranſlated it after the Latyne  
copp, puttynge the faythful reader out of doubte  
that I haue not in any poynte gone from the  
true meaning of the auctour, but haue thowgh-  
tlye obſerued the Phraſes of bothe tonges, a-  
godyng in all that I myghte the darke ma-  
ner of tranſlatyng after the latine phraſes, to  
the intent the Englyſhe reader myghte haue  
the full vnderſtandyng hereof wythoute any  
knowledge of the Latyne tonge. And that the  
Godly mynde of the ſtudyous reader maye  
bee the more ſerued to reade the matier wryte

indifferent iudgement, I that without dissimulacion assure them that herein is no matter of contencion at all. But charitably wythoute any worde of reproche as well the ryghte vse of the sacramente of the bodye and bloude of Christe, as the abuses and errorrs concernyng the same, are set forth so plainly that no man (vnlesse he wyll wyllingly shute vp the eyes of hys conscience agaynste the manifeste truthe) can reade the booke thowwelye, but he shall easly perceyue what great abuses haue these. vi. hundred yeres ben, and are at this present daye mayntened and defended as concernyng the mynistracion therof.

Fyrste for that the poppe the churche haue and doo abuse it in offeryng it vp as an helthfull sacrifice for the redemptyon of the soules of the congregatiō, for in theyr Cannon (whych they call the secretes of the masse) are these wordes. Pro redemptione animarum ecclesie sue. That is to say, for the redemption of the soules of the churche, where they holde oppynion and teache, that by offeryng vp this sacrifice (as they call it) they applye to, or make partakers of the passion of Christe, all them that here or hyre suche masses as they haue inuented dished ful of Chyldsprynges, douchiges and crosynges besydes the demure countenaunce in theyr tourne and halfe tourne. I wyll speake no more as concernyng theyr fonde inuencionys aboute the mynistracyon of this moste sacred sacrament. Lest I shoulde thereby be an offence or shamblynge stocke to the weake brothers whose consciences are not yet fully satisfied as concernyng the true beleue of this holy mysticrie, I meane lest I shoulde geue the occasyon to dooe, as certayne fonde talkers haue

hane of late dayes done & at this presente daye  
dooe inuent and applye to thys mooste holpe  
Sacrament, names of dispite and reproche, as  
to cal it Jake in the bore, and round Roben &  
suche other not onely sonde but also blasphemouse  
names not onely voyde of al edificatio  
(whych ought to be the ende of al our doinges  
and sayenges) but very sklanderouse also for  
thoughe the thynge beyng, so turned frome  
the ryghte vse as it is be abomynable, so that  
it is leaful for vs to speake vnrueerentlie of  
it in the abuse: yet is it not mete for them that  
professe charite, nothynge to refrayne for con-  
science sake, The conscience I say of the weake  
brothers not yet stronge in the truthe and so  
much the more for that many Godly mynded  
persones, whiche by the perswasions of cer-  
tayne discrete and modeste brothers, haue bene  
made, of Romishe idolaters and diligente stu-  
dentes of duncical dregges, disciples of greate  
hope in the sincere and true Euangelyke doc-  
trine, haue by the hearynge of these names of  
reproche and dyspite, taken occasion to thynke  
that the knowledge whych those men byd pro-  
fesse (whych would be so outragious as to  
mocke and ieste at the remembraunce of our re-  
demption) coulde not procede of the spiryte of  
God. And haue throughe thys perswasyon, re-  
turned to theyr olde leuen agayne thynkyng  
them to be the true teachers of Gods doctrine  
whiche offende in the contrarie, makynge it so  
dwayne a thynge that it shoulde bee of no lesse  
importance then the whole Trinitie, the father  
the sonne and holy gost, for so they affirme say-  
ynge, that for as muche as it is the bodye of  
Christ, and that Christe is in all places at ones  
with his father, and his father with him and  
All the

the holpe Goost: it muste needs folowe that it is the whole trinite the father, the sonne and the ho<sup>p</sup>: Goost. For these are not, nor can not bee separated.

I wyl save for these men that they haue the zeale of god, but it is not according to knowledge. For as the Jewes (were frome tyme to tyme, taught and be'eu'd that God dwelled in the temple that Salomon buylded) would not abyde to heare that God should not dwell in a temple made wyth mannes hande, no hyngge consyd:rynd that he is immensus and can not bee contented for heauen is hys seate and the earth hys fote stole, even so these men through a fonde perswasion of the essencial presence of Christe in the Sacramente: can not abyde to heare that the whole Trinite should not be really conteyned vnder a peece of breade. yea vnder euerye lytle crume therof, I speke not thys as one puttynge no dyfference betwene that sacramenta'll breade and oure commune breade, but that I maye thereby declare and open the greate blyndenesse of them that knowyng and confessyng the immensurable nature of God woulde haue hym really and naturally conteyned in so small a thyng.

Heauen is my seat: (sayth he) and the earth is my fote stole, and yet wyl they truste hym so shorte that they wyl hyngge hym into a lytle pyre wher in a man can not tourne hys self.

He fylleth all places, and is conteyned in no place, and yet wyl they at theyr pleasure place hym in the chalyce, he was neuer vlycble to the moyst all eye, and yet wyl they make hym appere at euerye knaues requeste that wyl doo as other men dooe, I meane pay theyr ordinarie shote, and so dooyng he shall not onely see him

hym but also eate hym by every morsell.

I wolde the men wolde delygently peruse the wordes of saynte Augustine in theyr legende on Corpus Chystry daye, whych eare these, taken oute of the, xxvi. treatyse vppon Johan, he that eateth my fleshe and drynketh my bloude tarieth in me and I in hym. To eate that meat therfore, and to drynke that drynke, is to tarpe in Chyyste and to haue Chyiste tarynge in vs. And by thys he that taryeth not in Chyyst and in whom Chyyst taryeth not: no doubt he doth not spirituallye eate hys fleshe, nor drynke hys bloode, all though he do carnally, and byt, byt crusche wyth his teeth the sacramēt of the body and bloode of Chyiste, but he dothe ratger eate and drynke, to his dampnation, the sacrament of so noble a thyng. Here is your transubstanciation vtterlye denyed, for Saynt August ine putteth a playne dyfference betwene the sacrament and the thyng it selfe. Agayne the same Augustine, in the same place addeth these wordes. The sacrament of thys thyng, that is of the vnytie of the bodye and blode of Chyiste, is in some places prepared every day, in some o- ther places but certayne dayes, as on the Sundaye, and is taken of the table of the Lorde, to some persons, to lyfe to some other to destruction, but the thyng it selfe, is to all persones, to lyfe, and to destruction to no man, that may be partaker therof. What nedeth it to reherse anye moo wytnesses, seeynge these are sufficient, ether to proue saynte Augustine an heretike, other els to declare thys transubstanciation to be bothe folye and abhominable. Bothe for that it trullethe together the diuinitie, and inlargethe the humanyte, beyonde all measure, thurthyng by into a corner & parte

A. iiii.      whiche

whychen no place can conteyne, and settinge at  
lyberte to be in all places, that whych muste  
needes be in one place only. Yf euery man wyl  
folowe his conscience in this matiere I doubt  
not but they shall sone be perswaded how far  
wydde this transubstanciacion is frome the  
trueth. But nowe take they holde of the wor-  
des of the Lorde at the fyrst institution of this  
mooste sacred sacrament, whych are these.

This is my body, whiche shall be deliuer-  
ed for you. This is my bloude whych shall be  
shed for you and many into remission of synnes.  
What naturall, essentiall and real presen-  
ce they buylde vpon these wordes, is abundantlye de-  
clared in the Bysshoppe of Wynchester and  
doctour Smythes booke.

I shall therfore mooste humblye desyre the  
readare vtterlye to make of all superstycious  
perswasions of olde vylages, geueynge hym  
selfe wholly to the teachynge of þe spirite of god  
who teacheth inwardly in the hearte, all them  
that geue ouer the selues to hys teachynge and  
information. And I for my part yeldyng me to  
the same spirite, shall in this case write þe thing  
onelye, whych my conscience shall geue me to  
be of the spirite of the luyng God, and my  
trueth is that the good spirite of God is my lea-  
dare. As concernynge the vnderstandynge of  
the wordes of Christe, you shall know that the  
maner of teachynge is double, that is to say by  
wordes and by signes.

By wordes we teache whan we declare  
vnto the hearers, by wordes, the thyng that  
we wolde they shoulde knowe. By signes we  
teache whan we doo some thyng wherby the  
beholders may gather our meanyng: as Tar-  
quintus superbus dyd whē he strake of þe top-  
pys



pes of the hyghest poppyes, declarynge thereby  
that his aduise was to haue the gretteſte rulers  
beheaded. We teach alſo both by wordes & by  
ſignes, when we adde vnto the wordes ſome  
actyon to declare & as it were to expounde the  
wordes withall. As is mentioſed in the actes  
of the Apoſtles of a prophete whyche declared  
vnto Paule the perſecutyon he ſhoulde endure  
at Hieruſalem whyther he was goynge, and to  
make the matter more playne, he toke Paules  
gyrdle fro aboute hym and tyed hys feete wyth  
all ſaynge: the man whole gyrdle thys is, ſhall  
be thus bounden at Hieruſalem. Euen ſo (good  
chriſtian brethren) oure ſauoure Chyiſte, wyl-  
lynge to declare to hys Apoſtles, the wonder-  
full participation that all faythfull Chyiſtians  
ſhoulde haue in hys bodye and bloude: toke  
breadye whyche is the chyefe, and in ſcripture  
comted the onely foode of the bodye of man,  
and whē he had (after hys accuſtomed maner)  
geuen thanks, he bleſſed, not croſſynge the  
breadye wyth the thye hynder ſyngers hauynge  
the fozeſynger and the thombe faſte ioyned to  
gether. No he made no ſygne of the croſſe at  
all. For to make the ſygne of the croſſe was in  
thoſe dayes none other, thē it is now to make  
the ſygne of a galowe tree. He bleſſed therfore  
after the maner that the fathers the prophetes  
and patriarches vſed, & is, he inuocated & called  
vpon & name of his father, deſiring him to ac-  
cōpliſhe inuiſibly in all hys faythfull dearyn-  
ges, the thyng which he intēded to declare vn-  
to them by & viſible ſigne. Thē ſayd he to his  
apoſtles, take ye, eat ye, this is my body, which  
ſhall be deliuered for you. Not meanynge that  
he had chaūged the nature of bread into the na-  
ture of fleſhe, makynge the bread that he helde  
in hys hande hys naturall bodye, for then had

he geuen unto them a mortal & corruptible bo-  
dye to eat whiche thyng is so muche vngod-  
lye that very nature abhorreth it. But he gaue  
them the breade to eat, saynge: thys is my bo-  
dye, whiche shalbe deliuered for you, I became  
man for none other purpose, but that my bo-  
dye shoulde be torne and rent for to satisfye for  
your synnes, that your soules myght be fedde,  
and haue lyke participatiō therof, as your bo-  
dyes haue of thys breade, and you (whiche be  
my faythfull) are as thys breade is, one bodye  
made of manye bodyes, for euerye lytle grayne  
whereof thys breade is made, is of hym selfe a  
bodye, and yet ioyned to gyther they are but o-  
ne bodye. In lyke maner you that beleue in me  
tho'ghe ye be manye, yet ioyned togyther by  
fayth ye are but one bodye & I am your heade.  
Thys mysterie can you not vnderstande wyth-  
out some visyble signe which may represent vnto  
you þ veritie therof, take ye this brede ther-  
fore & know for certeinlye þ lyke as it is one so  
are ye one yf ye remayne in fayth. And as it  
nouryssheth the bodye, so doth my passion nou-  
ryshe the soule whych hath no lyfe but in me &  
by me. In lyke maner when he had supped, he  
toke the cuppe saynge, take ye, and drynke ye  
all of thys, thys is the cuppe of the newe testa-  
ment in my bloude, which shalbe shedde for you  
and many into remission of synnes. Do thys  
so ofte as you drynke in my remembraunce,  
An other sygne to declare thys mysterye by.  
Thys cuppe of wyne is but one bodye, and yet  
is it made of many grapes, and so are you but  
one bodye althoughe you be manye, so longe  
as you be ioyned together by fayth. It comfor-  
teth the herte and the lyuely spirites of the bo-  
dye, and so dothe my bloude shedde on the crosse  
coms

comforte the soule. By thys actyon haue I de-  
clared vnto you the myserie of the participati-  
on you haue in me by fapthe, vse you the same  
that thys your delyuerance by me may neuer  
styppe out of youre mynd. We haue eaten the  
lambe whych putteth vs in remembraunce of  
the wonderfull delyueraunce out of the capty-  
uitie in Egypte, whych was done more then a  
thousande yeares paste. So shall you eat thys  
breaude and drynke thys cuppe in remembrance  
of your redemption and delyuerance out of the  
spirituall Egypt, and from the spirituall Pha-  
rao the dyuell. And when you shall be demaun-  
ded what you meane by thys eatynge & dryn-  
kyng, you shall saye: we were throughe the  
synne and transgression of the fyrste man Ada  
made bonde mē and captiues to the dyuell, out  
of whiche bondage we could by no meanes be  
delyuered tyll it had pleased God the father to  
sende hys onely begotten sonne to take oure  
nature vpon him, that he myght dye and be an  
acceptable sacryfice to paye the fathers  
wyath. Wherfore the nyght before he suffered  
he declared vnto vs by these vpsyble sygnes,  
what cōmunyon we haue in hym of all that e-  
uer he deserued for vs. And then he cōmaūded  
vs to vse thys same bycause we shoulde be al-  
wayes putte in remembraunce of that oure re-  
demption and delyuerance, none otherwyle the  
Moyse dyd to the Israelytes the nyght be-  
fore he dyd by the wonderfull myght of God,  
drynke them out of the greate captiuitie wher-  
in they were holden in Egypte. The wordes of  
saint Paule to the Corynthians, do teache no  
lesse then I haue here wyrtten. For he sayeth,  
so often as you eat thys breaude and drynke  
thys cup, you shall declare the death of the lord  
tyll

tyll he come. And therefore who so euer eateth  
of thys bread, or drynketh of thys cup vnwoz-  
thely doth eate and drynke hys owne dampna-  
tion. Here is a playne declaracion of the ende &  
purpose of Christ whē he instituted this moost  
sacred sacramēt. Forsooth to kepe in remēbrāce  
hys mooste dolorouse deathe & precious bloude  
moost plenteously thede vpō þe crosse. And who  
so euer eateth & drynketh it vnwozthely (that is  
to saye for any other purpose thē for the same  
it was ordeyned for) þe same eateth & drynketh  
hys owne dāpnation. I thynke not contrarie,  
but þe mooste men wyl thinke this a straunge in-  
terpretatyon of thys place (for asmuche as the  
mooste aunciēt (yea all) the doctours that make  
any mencyon of thys place, and Caluinc hym-  
selfe in thys boke whyche I haue translated)  
doo applye the vnwozthynes in recepyng of  
thys sacramente, to the vnpenitent hearte of  
the persone whyche recepueth it. And in very  
dede suche one is farre vnwozthy to receyue so  
wozthy a sacrament for as muche as he is not  
the membre nor seruaunt of Christ, but a mem-  
bre of the dyuell and seruaunte to synne. And  
thys interpretatyon is no lesse godly thē fruyt-  
full. For thereby are the membres of Christ put  
in feare to presume to come to the table of the  
Lorde vnlesse they haue fyrst examined & foude  
them selues the trewe membres of Christe, in-  
dued and adoyned with perfyte fayth, hope and  
charitie. But yf we wyl go to the natyue sence  
of the text: we shall perceyue, that in thys place  
Paule speaketh of the smale regarde the Co-  
rinthians had to thys mooste sacred sacrament  
not vsynge it wpth so muche reuerence as they  
oughte to doo. For he addethe these wordes.  
Puttyng no dyfference of the Lordes bodye.  
As he shoulde haue sayde esteamynge it no-

thyng better then the commune breade wher  
worth they fedde they bodyes. The phrāse of  
speakyng geueth this interpretation, for yf  
I saye. This man was not worthely enter-  
tayned. I meane not that the party whiche  
entertayned hym was not worthy to enter-  
tayne so noble a man : but that he was not vs-  
ed as was becomynge for suche a man to be  
used. So that to receyue the Sacramente vn-  
worthely, is to receyue it otherwysely or for an  
other purpose then it ought to be receyued for,  
that is after any other forme, or for any other  
purpose then the wordes of the fyrste instituti-  
on doo declare. For when the vse of good  
thyngs is altered frome the purpose and ende  
they were fyrste ordeyned for: then are they vn-  
worthely handled. All they therfore whiche  
do ppyuatly receyue the Sacramente, eyther to  
meryte them selues or other, other that do ma-  
ke it a Sacrifyce for the redemptyon of synne,  
or to pacifye goddes wrath in any conditiō  
or after any other forme, or for any other pur-  
pose then is declared in the wordes of the fyrst  
institution: do receyue it to theyr dampnation,  
puttyng no dyfference of the Lordes bodye,  
but vsynge it as a matter of marchandise, or  
occupatiō to get theyr lyuynge vpon, They  
oney receyue it worthely, whiche receyue it as  
a moste worthy Sacrament and sygne represen-  
tyng vnto vs the comunyon and participati-  
on we haue in all that euer Christ dyd or  
purchased for vs, by takynge oure nature, and  
sufferynge therein all maner of moste miserable  
afflyctions, & fynally, by his moste cruell & do-  
lorouse death. Therfore to hoyle it ouer theyr  
heades, to daunce it ouer the cuppe, to carpe it  
in the stretes wythe the greate pompe and glorie,  
to bowe theyr knees and to knoche theyr

breaſtes before it, and to locke it vp in a pyrd  
to haue it redie to ſerue at all houres, all ſuche  
chapmen as ſhall call for it: is but a polytyke  
caſte of the marchauntes whiche diſpleye and  
ſet abrode to bee ſecne ſuche marchandyſe as  
they woulde fayneſt ſell. As they dooe offende  
whych negleete and comen thys moost holy  
miſterie, eſteamyng it no better than the com-  
mon breaede wherwpyth our bodyes bee fede: ſo  
dooe they alſo offende whych honoure it with  
dyuine honoure, makynge it therby an idole of  
all other moſt to be abhoyred both for that (as  
they uſe it) it is a playne Antichryſt, ſpoilyng  
Chryſte of hys vyctorye atchpyed by the ones  
offerynge of hym ſelfe for all: and alſo for that  
it purieth the beleauers therof, fro the true ado-  
ration of God the father, and maketh them to  
honoure for the inuſyble, immense, and eter-  
nall God, that viſible, melurable, and corrup-  
tible breaede and wyne. Yea (as they uſe it) it is  
not the communyon of Chryſtes boode and  
blode at al, but a ſonde inuenciō of theyr owne  
For Chryſt dyd not make ſo manye corſpynges  
and bleſſynges and then eate vp all hym ſelfe,  
but we muſte beleue that they receyue it for vs  
and in all our names. Well I Malremitte the  
faythfull readers to the aucthoure of thys lytle  
boke, mooste humble beſekynge the Lorde oure  
God plentifuly to potre oute of hys ſpyrte  
of knowledge vpon vs all, that we maye day  
by moze and moze, fynde oute the hydde and ſe-  
cret abhominacyons, to the vtter extirpacyon  
and rowtyng out of the ſame. And in þ meane  
tyme let vs praye to gether that it maye pleaſe  
the lord to augmēt the numbꝛe of hys faythful  
tourneyng Haukes into Hawles that the hard-  
herres maye be molified by hearynge the perſes-  
cutours

entoures preache Chyſte who they perſecute.  
The ſprite of truth be with you all. So be it.

It is the ſprite that quickeneth, the  
ſet the proſpeth nothyng  
at all. John. 6.



**H**O: as moch as the moost holy  
ſuper of our lorde Jeſu Chyſt  
hath of longe tyme ben lapped  
vp in manifold & great errours  
& euē of late dayes wrapped in  
many oppinions & contencyōs  
nothyng ſo quiet as was byle-  
ining no mervaille though certayne weake con-  
ſcienced perſones, cā not well determyne what  
thing they ought chiefly to ſolow, but do with  
indifferent and ſuſpenſe minde, loke wher the  
ſervantes of god, ſetting all contention a part  
ſhall agree among them ſelues, and bynge the  
mattiere to ſome concoorde and vnitie. And ſe-  
enge that ſuche kynde of doubte hath no ſmall  
incommoditie annexed, and that it is a thyng  
moſte daungerouſe, to have no certayne deter-  
mination of that myſtrie, the knowlege where-  
of is ſo neceſſary to our ſalvatiō: I have thou-  
ght it a thinge moſt proſpytable, brieſly to ſpeke  
of the chiefe ſume of the matter and yet playne-  
lye to declare what thyng we oughte chieflye  
to ſtycke vnto therein. Wo: ouer, certayne ho-  
neſtemen, percepyunge the mattiere to requyre  
no leſſe: deſpyed me earnestly to take it in hande  
whoſe requeſte I coulde by no meanes denye,  
vnleſſe I wolde have been ſlake in doyng my  
duty. And that the difficultie therof maye the  
mo



more easlye be opened it is needeful to declare  
what order we entende to folowe herein.

First I shall declare for what cause, and to  
what ende the Lorde hath instituted thys most  
holye sacramente. Then, what frute we take  
therof, and heretofore I wyl declare howe the bo-  
dye of Chryste is geuen vs in it.

Thyrdlye, what is the ryght vse therof.

Forthlye. I shall reherse the errours and su-  
perstitions wherby it had bene defaced, and so  
wyl I declare, howe the seruantes of God  
ought to dyffer from the papistes.

Fynallye, I wyl declare the origynall of  
that contencion, whyche hath bene so earnestly  
mayntayned euen of the same men whyche in  
our tyme, haue applyed all theyr study to bring  
the gospell to light againe, to replenysh agayne  
the congregatio, and to restore the sincere and  
pure doctryne. As concerninge the first.

When it pleased the almyghty oure God  
by baptysme, to chole vs into the congregatio  
that is to saue into hys house whyche he wyl  
nouryshe and defende: and that he hath recey-  
ued vs, not onely as household seruantes, but  
also as hys chyldren: it behouethe hym (yf he  
wyl playe the parte of a good father) to bring  
vs vp, mynistrynge vnto vs all thynges neces-  
sarie to foode and clothynge.

But as concernynge the thynges that per-  
tayne to the educatyon of the bodye, because  
they be commune to all men, so that as wel the  
euill persōs as the good be partakars thereof  
they are not to be taken for thynges appertay-  
nyng to his household only. No doubt, in þ he  
feedeth & defendeth our bodies & whyles we be  
partakars of all those good thynges which he  
most plētuously & lyberallye geueth vs, is declar-



fed a greate toke of his fatherlye goodnes to-  
ward vs. But in like maner as þ life wher he  
hath regenerat vs, is spiritual: so is it nedfull  
þ the meat wher w̄ we shulde be sustained and  
strengthened, be also spiritual. For we must vn-  
derstand, þ we are not called to possesse þ celesti-  
all inherytance, in tyme to come only, but that  
throughe hope we are in maner set in possessiō  
therof all redy. So þ he hath not only p̄mised  
vs lyfe, but deliuering vs frō death, he hathe  
alredy led vs into it in very dede. And this thig  
ordayned we, when he begate vs a new w̄ the  
seede of immortalyte, that is to say his worde,  
whiche throughe the holy goost he hath p̄nted  
and fastened in our hertes. That we therfore  
may defende & sustayne this lyfe, we must not  
seke the caducal & corruptible meates wher w̄  
þ be alse is fedde, but we must prouyde for our  
soules moche better & more excellent foode. And  
þ whole scripture wytnesseþ þ the selfe same  
worde wherby the lord hathe begotten vs as  
nowe, is the spirituall breade wherby our sou-  
les are sustayned & fedde, the reason is this by  
cause in it Chyyst our only lyfe is geue & mini-  
stered vnto vs. For whā God woulde þ all a  
bundance of lyfe, shulde remayne in Chyyst, to  
the intent þ by hym, he myght make vs parta-  
kars therof, he ordayned the worde also wher-  
by Chyyst & al his mercyes myght be ministered  
vnto vs. This sentence therfore is infallibly  
true, that our soules are fed and noryshed w̄  
none other foode then Iesu chyiste.

Wherfore the heauenlye father beynge  
carefull for oure educacyon, gaue vs none o-  
ther foode, yea rather he commytteþ thys vnto  
vs, syngularly.

And

and for as moche as it is sufficiente ynoughe  
for the recreation and sustynance of our sou-  
les, he wylled vs to contente oure selues there  
wyth, and that our soules should rest together  
therin, bycause we may by no meanes be with-  
oute that fode, whiche beyng taken awaye,  
none other can be founde. Nowe do we per-  
ceyue after what sorte Chryst is the only fode  
wherewith our soules be fedde, but because he  
is distributed vnto vs by the worde of the loz-  
de, as by the instrument appoynted for the sa-  
me purpose, he is named bycade and wyne,  
And that whiche is spoken of the worde, ap-  
pertayneth also to the sacramente of the sup-  
per, wherby the Lorde leadeth vs vnto the par-  
taking of Chryst. For because we be so weke  
and feble, that we can not (wyth vnfaigned trust  
of mynde) receyue hym, when he is offred vn-  
to vs in the bare preachynge of the doctryne  
the father of mercye wyllynge to accomodate  
hym selfe vnto our infirmitie therin, hath ioyn-  
ed vnto the worde a sygne to be sene with  
eyes, wherby he myght represente vnto vs the  
very substance of his promysse that all doute  
and wauerynge taken awaye, we myght be co-  
firmed and strengthened in hym.

Seynge therfore this mysterie is hyghe  
and harde to attayne to, and that we can not  
by wytte cōprehende, or by studeye vnderstande  
howe the bodye and bloude of Chryst may be  
communicate vnto vs, and that we be so rude  
and ygnorant, that we vnderstande not euen  
the verye leaste of the deuyne matters, it was  
needefull to declare and open thys mysterie  
after suche sorte as the abilitie of oure wytte  
myght awaye wythall,

And

And for that cause dyd the Lorde institute the  
Supper, that he myght ppynt in our cōscyences  
those promesses wherwith he hath in the gos-  
pell promysed, to make vs partakers of hys  
bodey and bloude, and that he might establysh  
vs in this perswasion, our spiritual lyfe to be  
remaynyng in hym, that we, receyuyng so no-  
ble a pledge, may conceyue a sure hope of sal-  
uation. Forthermore, that we shulde be erect-  
ed in acknowlegynge hys great goodnes to-  
wardes vs, & in celebratyng and lettynge forth  
of the same wyth all laude and prayse. Thyr-  
dly, that we shoulde be prouoked to imbrace ho-  
lynesse and innocencie, for as moche as we ac-  
knowledge oure selues to be the membes of  
Chryste: and that aboue all other, we set forth  
ano mayntayne frendshyp and brotherly con-  
corde, wherof we haue an especial cōmaundes-  
ment. When we haue well and diligently mar-  
ked these thre causes (to whiche no doubt the  
Lorde had respecte when he instituted the sup-  
per) an entyre shalbe opened vnto vs that we  
maye the better vnderstande what frute we  
receyue therby, and by what meane we maye  
vse it a ryght. We muste therfore nowe come  
vnto the seconde parte, that we maye declare  
what holso we fruyte the supper of the Lorde  
hryngeth vnto vs, so we wyl vnderstand and  
gather the same. And þ shall we knowe when  
we wyl diligently perpende oure owne great  
lacke which it succoureth. No remedie we must  
neades be vehementlye troubled and vexed in  
mynde, so often as we consyder what we are  
our selues, and when we examyn all that is in  
vs. For there is not one of vs that can fynde  
so moche as one lytle crombe of iustice in hym  
selfe, but contrarye wyse, we are despyled wyth

so many vices and wycked dedes, stouffed full  
of so greate a multitude of synnes, that there  
neadethe none other accuser then oure owne  
conscience, nother neadeth it to seke for anye  
other iudge to gyue sentence agaynst vs. wher  
of it foloweth, that the iure of god is spied a-  
gaynst vs, and that none of vs can be able to  
escape the iudgement of eternal death.

And vnlesse we wyll be verye dreamars and  
blockheades no remedye we shal throughe that  
hoyrble cogitation, be vexed and troubled,  
as it were with a continuall hell fyre for we  
can not remembre the iudgement of god, but in  
continēt oure owne damnation is befoze oure  
eyes we are therfoze al redie swallowed vp by  
the denouryng synke of death, were it not that  
almighty god deliuereth vs. And what hope  
of resurrection may we haue when we cōsider  
oure owne fleshe, so rotten and full of all cor-  
ruption? And therfoze whether we cōsider  
body or soule, nothyng can be moze misera-  
ble then we are: so longe as we shal cōsider but  
oure selues onely, and whyle we perceyue so  
great miseries, no remedye we must neades be  
miserably tormēted, and affected with extreme  
heauinesse. That the heauenly father therfoze  
myght succure this our calamitte: he gaue vnto  
vs the supper, as a glasse wherein we myght  
beholde Chyyst crucified and raysted agayne.  
Crucified, that our synnes myght be forgiven  
Raysted agayne, that we deliuered from cor-  
ruption and death, myght be restored to the  
heauenly immortalltye. This singular consol-  
ation take we of the Lordes supper: that it di-  
recteth and leadeth vs vnto the crosse and  
resurrection of Chyiste that we maye knowe  
for certentye, that we (although we be wycked  
and

and vncleane/be acknowledged and receyued of  
the lord, yea and taken for iuste, and that by  
him we are restozed to lyfe notwithstandinge  
that we be hedged in within all kyndes of death  
and that we be replenyshed with all kynde of  
felicytye, not withstandinge that we be mys-  
erable & full of calamitye. Or to make þ thing  
more playne. Whē there is no goodnes at all  
remaining in vs, neither any one thig<sup>h</sup> of those  
thinges which shuld helpe to the obtaynyng of  
saluaciō, þ supp, doth abundantly wyntes vnto  
vs, that we haue obtayned all thynges profy-  
table and hollesome, in that we be partakers of  
the death and passyon of chryst. Wherfore we  
maye asseyne, that whyles the Lorde admitt-  
eteth vs into the felowshyppe of the goodes  
and richesses of Chryste, he openeth the treaso-  
rye of h's mercyes. Let vs remembze therfore  
that in the supper is gyue vnto vs, as it were  
a glasse, wherin we may beholde Chryst crucy-  
fied, to delyuer vs from death and damnacyō  
and rayled vs agayne to iustifye vs, and gyue  
vs lyfe euerlastyng. And all be it that the same  
mercy is gyuen vnto vs in the Gospel yet for  
that in the supper, we haue more certenty and  
fuller fruytyon, we can do no lesse but acknow-  
ledge that we receyue this profyte therof.

But for because the merites of Chryst ap-  
pertaine nothyng vnto vs, vnesse he hym selfe  
bee oures before, it is mooste expediente that  
in the Supper he bee geuen vnto vs, that tho-  
se thynges wherof wee haue spoken, maye in  
uerbe dede, bee perfourmed in vs. And ther-  
fore haue I bled to saye. That Chryst is the  
matrye and substance of the sacramentes  
B.iii. and

and that the mercyes and benefytes which we gette by hym, are the efficacie and strength thereof. To conclude, the hole strength and energie of the supper consisteth in this thyng, to confirme the reconcylacion w<sup>th</sup> God, made by the death and passyon of Chyyst. To certyfy us that our soules be washed in his bloude, & that we be made iust throughe his obedience. And to conclude. To pryncet surely in our myndes that hope of saluacion whiche we haue in all those thynges that he hath done for vs.

Upon this must we necessarily conclude that there is a substance annexed vnto this vertue, otherwysse shoulde wee haue no steadfastnesse or certentye therein, we muste therfore conclude that in the supper are gyue vnto vs two thynges, that is to saye Chyyst, as fountayne, oxigen and matter of all good thynges, and the fruite and efficacie of his deathe and passion, whiche thyng, euen the verye wordes he spoken in the supper doe abundantly declare. For when he bidde vs eate his bodye & drynke his bloude: he addeth, that his body was geue for vs, and his bloude shedde for the remyssyon of our synnes, wherin he dothe fyrste declare, that his bodye, and bloude is not simply without any other consyderacyon, communicate vnto vs: but that we must also cōsider the frute that cometh vnto vs by his death and passion. In fine. Howe may we be able to come to the fruition of so excepyng good thynges, ones we be partakers of the bodye and bloude of him that hath produced these thynges, and geuen them vnto vs.

Nowe enter we in to that questyon, which hath ben so greatly tolled bothe in tyme past and in these our dayes also, howe those wordes

Des are to be vnderstande, wherein Chyſt ſale-  
leth his bodye breade, and his bloude wyne,  
Whiche wordes maye eaſelye be opened, yf  
wee kepe in memoꝛye thoſe pꝛynccples whiche  
I haue before ſet forth, that is to ſaye, that all  
the fruite we ſeke for in the ſupper, is brought  
to nought, oneleſſe Chyſte bee geuen vnto vs  
therin, as the foundacyon and ſubſtance of al  
the whole matſter, And yf we ones grant this  
thyng, then no doubt we ſhall graunt alſo, ſ  
there is gyuen vnto vs nought els but an vn-  
pꝛofytable and vayne ſacramēt, yf we denie ſ  
in it is geue vnto vs the verye participaciō of  
Chyſt, which thyng were execrable & ſhame-  
full blaſphemye. Fozthermoze yf the maner of  
the communion with Chyſte be ſuch that we  
be partakers of all the mercyes and benefytes  
whiche he gate for vs by his death, then ar we  
not partakers w the ſpirit only but w ſ man  
hoode alſo: wherein he perfoꝛmed perfect obedi-  
ence to god the father: to the entente he myght  
paye oure dettes. Althoughe, to ſay the truthe  
the one can not be withoute the other. Foz  
whan he giveth him ſelf vnto vs, he doth it to  
the intente we ſhulde poſſeſſe hym whole. And  
therfoze: as I haue ſayde, that his ſpirite is  
oure yſe, euen ſo doth he his owne mouth de-  
clare that his fleſhe is oure foode, and hys  
bloude oure verye drynke. Yf this be not ſpo-  
ken in vayne, no remedye our yſe muſt neades  
conſyſt in hym, and oure ſoules bee nouꝛyſhed  
wyth his fleſhe and bloude, as wyth theyꝝ pro-  
per and peculjar foode. Of that thyng  
haue we teſtimony i the ſupper, whē it is ſayd  
of the breade that we ſhould take it, and eat it  
and that it is his bodye, and of the cuppe, that  
we drynke it, and that it is his bloude here are  
the



the bodye and bloude named, to the intente we  
should lerne to seke the substance of oure spiri-  
tuall lyfe therein. Nowe as any man wolde des-  
maide of me whether the breade be the bodye  
of Chyste, & the wyne hys blode therto would  
I answer, that the breade and wyne are visi-  
ble sygnes, representynge vnto vs the bodye &  
bloude of Chyste, and that they be called the  
body and bloude bycause they be as it were in-  
strumētes wherby the Lord Iesu Chyst distri-  
butech them vnto vs. This forme of speakyng  
agreeth very well with the thyng.

For not withstandynge that our eyes, no  
nor oure wyttes can not comprehend the com-  
munion that wee haue in the bodye of Chyste  
yet is it there openly shewen before oure eyes  
We haue in a lyke thyng, an example verie  
fytte for the purpose. When the lord would  
that his spirite shulde appeare in the baptisme  
of Chyst, he shewed hym vnder the shape of a  
doue. Iohn the Baptyste recytyng that by sto-  
rye sayeth that he sawe the holpe Gost descen-  
dyng. But yf we marke it well, we shal fynde  
that he sawe nought els but a Doue. For the  
substance of the holpe Gost is inuisible.

But for that he knewe that visyon to be no  
bayne fygure, but the mooste sure token of the  
presence of the holy Gost, he doubted nothyng  
at all to affirme that he sawe hym, because he  
was represented vnto hym vnder suche sort as  
he was able to abyde. Euen so must we say as  
concernynge the communion that we haue in  
the bodye and bloude of Chyste. It is a spiri-  
tuall mysterpe, whiche can neyther be scene w-  
the eyes, nother comprehended with the wyt

Therefore, as the weakenes of oure na-  
ture requirerh, it is set forth with visyble fy-  
gures



gures and sygnes, but yet vnder such sort that it is not a bare and simple fygure, but ioyned vnto his veryte and substance. The brede therfore is not vnworthelye called the bodye, for as moche as it doth not onely represente it vnto vs, but also bringe vnto vs the same thyng I can be ryght wel contente therfore to graunt that the name of the body of Christ be transferred vnto the brede because it is the sacrament and fygure therof.

But this one thyng will I adde. That the sacramentes of þe lord ought by no meanes to be seperate frome his substance and veryte. And yet is it not onely mete, but also verye necessary, so to set them a sonder, that they be not confounded But to deuyde them so that the one shoulde be made perfect without the other is most vnseemely. Whē we therfore doo beholde the visible sygne, we muste consider, what it representeth, and who gaue it vs. For the brede is giuen to the intent that it shulde be þe fygure of the body of Christ, & we are commaunded to eate it. It is giuen I saye, of god the certayne & vchangeable verytie. Yf so be þe god can neyther disceyue nor lye, it foloweth þe he doth in verye dede performe, and fulfill, all that he doth there signifi. No remedy therfore, we must needs vnfaynedlye receyue the bodye and bloode of Christe in the supper for as moche as the. Worde offereth vnto vs therein. the communion of theym bothe. For what shoulde this meane, þe we shuld eate bred & drynke wyne, to the intent that they shuld declare vnto vs that hys fleshe is oure meate and his bloude oure drynke, yf he lettynge the spirytuall verytie passe, shoulde geue vs nought els but brede and wyne? had

had he not then instituted thys myſterye ſay-  
nedlyc and in vayne? And as wee ſaye in the  
ſerliche tonge, vnder dyſcepuable ſygnys:  
And therfore muſte we needes graunt, that yf  
the representation whiche the Lorde giueth in  
the ſupper be no ſayned thyng, that then the  
inwarde ſubſtance of the ſacramente, is an-  
nexed to the viſible ſygnys: and that in lyke  
maner as the bread is diſtributed in the hande  
ſo is the bodye of Chyſte communicate vnto  
vs, to the intent we ſhoulde be partakers ther-  
of. And doubtleſſe yf there were no more but  
thys one thyng, yet we ought to ſatiſfye vs a-  
boundantly, for as muche as we vnderſtande  
that in the ſupper, Chyſte gyueth vnto vs the  
very ſubſtance of hys bodye and bloud: that  
we maye wyth full ryghte poſſeſſe hym, and in  
poſſeſſynge hym, be called into the ſocretie of  
all hys good thynges. For in that we poſſeſſe  
hym, all the treasures and heauenlye goodes,  
whiche be ſecretlye layed vp in hym, are ſette  
oute vnto vs to the intent that they ſhulde be  
oures, and that we ſhoulde inioye them wyth  
hym. Brefely therfore to deſyue the proſyte of  
the ſupper: we may ſaye þ in it Jeſus Chyſte  
is offered vnto vs, that we maye poſſeſſe hym.  
hym ſelfe and in hym aboundance and plente  
of all the mercyes and benefytes that the myn-  
de can deſyre. Whiche thynges is an exceedyn-  
ge greate helpe vnto vs in ſtablyſſynge oure  
conſciences in that truſte whiche we ought to  
haue in hym. An other vtiiltye is, that by it we  
are more ſtered and admonyſhed to acknow-  
ledge the benefytes which we haue and do day  
ly receyue of the Lorde Jeſu Chyſte that we  
maye gyue vnto hym honoure and glayre: and  
that (as mete is) we celebrate hys mooste holpe  
name

name wyth continuall prayſes. For by nature  
we are very negligent, in the remembrance of  
þ goodneſſe of our god, neither do we thinke  
there on at any tyme, unleſſe he do awake our  
ſloughyſhneſſe and prouoke vs to our dutye.

And wyth ſharper prikes can we not be pricke  
d, than in that he compelleth vs (as it were)  
to ſee wyth our eyes, and to handle with our  
handes, yea openly to knowe and perceyue, the  
greatneſſe of the inestimable benefite in that he  
feedeth, and refreſheth vs with his owne pro-  
per ſubſtance, which thing he would ſhould be  
declared and made open vnto vs i þ he bideth  
vs declare his death tyll he come. If ſo be that,  
it be a thing ſo neceſſary to ſaluatiõ, not to be  
vnmynndfull of þ mercies & benefites that god  
hath ſhewed vnto vs, but rather diligently to  
call them agayne to memorie, & to extolle them  
greatly to other men, that we maye by mutuall  
admonitions be ſtered vp: we ſee therein a ſingu-  
lare comoditie of the ſupper, whych calleth vs  
backe fro the vice of vnthankfulneſſe, & ſuffreth  
vs not to forget þ great benefite which Chriſt  
ſhewed vs whan he died for our ſakes: but it  
byngeth vs to this paſſe, that we geue than-  
kes vnto him, and do (as it were) with an open  
teſtimonie, confeſſe how much we are bounde  
vnto him. The thyrde kynde of vilitie conſiſteth  
in this thyng, that we be thereby more vehemēt  
lye ſtered vp, to ſancrimonie and puritie of lyfe  
and are with more force of perſuaſions, dyuē  
cheyſe and beſore all other, to kepe charitie &  
frendſhip amōg our ſelues. For ſeing that we be  
made the members of Chriſte, beyng graſſed  
into his bodye, and are ioyned to gether wyth  
hym, as with our head: it is but mete, that we  
chieflye

chiefly be facioned after his puritie, & innocencie, & that there be especially such cōcord among vs, as ought to be among the membes of one bodie. Although to haue þ true vnderstandyng of this vilitie, we ought not to think, that the lord doth onely exhoite, and stee vs by, other inflame vs with an external signe. For this is the chiefe thyng that he with his spirite worketh intierly in vs, to adde force and efficacye to his ordinaunce whiche he hath appoynted as it were an instrument seruyng hym to thys purpos, that he might accomplyshe and finishe his worke in vs. Therefore, because the power of the holy gōst is coupled with the sacramentes, whan they be receyued so as they oughte to be: we ought to hope and truste, that they be an helpe vnto vs that we maye go forwarde in holynesse of lyfe and espyrally in charitie.

Nowe muste we come to the thynde of the chiefe partes whiche we haue purposed in the begynnynge of thys lytle boke, that is to saye to the ryght vse, that we maye reuerentlye obserue the institution of the Lord. For who so euer cometh vnto thys sacrament, wyth a certeyne contempte, negligentye or wythoute regarde, nothyng carefull to holde bys purpose, and to perseuer in that where in the Lord hathe called hym: he dothe frowardlye abuse it, and in abusynge fylthily contaminate it. But to contaminate and pollute the thyng that god hath so holyly consecrated, is a great and intollerable sacriledge. Neyther is it in vayne that Paule declareth so greuouse and cruell dampnation to all them that receyue it unworthelye. For yf there be nothyng epyther in heauen epyther in earth, that is moze worthy then

then the bodye and blode of the Lord: it is no  
small fault to dispyce it, and to receue it wyth  
our consideration, and to come thither not  
well and diligentlpe prepared, Forthermore,  
he dothe aduertys vs to proue our selues, that  
we maye vse it euen as the thyng requyeth,  
Yf so be that we vnderstande what probati-  
on that oughte to be: we shall also perceyue  
what vse that is whych we loke for, but great  
and wyle circumspection muste be had in this  
thyng. For as we can not be to diligent in ex-  
aminynge our selues, as the Lord hath com-  
maunded euen so dyd the sophisticall doctours  
(whyle they requyred) I canne not tell what  
kynde of probation, and diligēce examinynge  
of a mans selfe, suche as neuer man coulde be  
able to performe (holde the myserable conscien-  
ces to muche perplex, castynge thē into won-  
derfull dangerousse anxitie, yea rather into  
horrible tormentes. And to be deliuered from  
these inroilynges of perturbacions, we muste  
(as I haue sayde before) reduce all thynges to  
the institution of the Lord, as to the rule,  
whiche yf we folowe, we shall neyther slide  
noz erre. And folowynge it, we ought to con-  
syder whether we fele in our selues vnfayned  
repentaunce and fayth. Whiche two are so  
iopned betwene them selues, that it is not pos-  
sible that the one can by any meanes consyste  
wythout the other. For yf we do supple that  
oure lyfe remayneth in Christ: then muste we  
acknowledge that in oure selues we are deade.  
Yf we like oure force and strengthe in hym:  
then must wee vnderstande that we, destituted  
of all strenghe, do faynte. Yf we put al oure  
felicitie in his mercye: we must needes perceiue  
howe great our misery is, whan that is away

Yfoure quietnesse & tranquillite be reposed in  
him: the must we fele nought els in our selues  
but vnquietnes, troublefome cares, and solici-  
tudes. And suche affection can not be in vs but  
it wyl ingender in vs a certayne dyspleasance  
of our whole lyfe, besydes the carefulnesse &  
feare, and at the last, the loue & despyre of iustice  
For he that knoweth the filthines of his line  
and p miserie of his estate whylle he is exiled  
from God, is so greatly abashed, that he is co-  
strayned, to be out of concept with him selfe,  
to condemne him selfe, & for verie doloure of  
hert to wepe and syght. To these thynges, is  
the iugment of God objected incontinente,  
which grutchethe the concience of the synner  
in wonderfull straytes, whan he percepueth p  
he can by no meanes escape, and that there is  
no place of defence remaynyng. Whan we ac-  
kndwledgynge oure owne mysery after suche  
sorte, are able to taste of the goodnesse of god:  
then do we despyre to directe all the order of  
oure lyfe vnto his, wyl, that (abiectyng the  
thynges whiche we followed before (we maye  
in him be made a newe creatoure. Yf we, ther-  
fore, wyl haue that comunyon, which is bee-  
seampng for vs to haue, the comunyon of the  
mooste holye supper of the Lorde: Let vs  
wyth a firme cofidence of mynde take Christe  
for oure iustice, lyfe and helth: let vs embrace  
his promyses suppolyng them to be certayne  
and constant: let vs renounce al succurs to p  
contrarie, which strue therwith, and all con-  
fidence of the same: that we distrustynge oure  
selues and all other creatures, may be quiet in  
him onely, and content oure selues with his  
only mercie which thyng bycause it can not be  
done, vnlesse we knowe how moche nede we  
haue

haue of helpe and succurre: no remedye we must  
meades be most sharpe pycked and dygged  
as it were with a goade, though the sealing of  
our myserie: that we as men halfe sampted,  
may desirously loke for hym. For how sonde a  
thyng were it to seke for meate withoute any  
maner of appetit: And to gette an appetit to  
meate the next waye is to haue an emptye sto-  
make, but in suche takynge that it maye admit  
mete. Of thys it foloweth that it behouethe  
oure soules to be hungry, and feruentlye to de-  
syre meate, that they maye in the supper of the  
Lorde fynde theire nutriment. Forthermore,  
it is to be noted that we can not desyre Christe  
vntlesse we do aspyre to the iustice of god: why-  
che consisteth in the denyall of oure selfe, and  
the obedyence that ought to be geuen vnto hym  
For it can be no meanes agree: that we should  
be of the body of Christe, lyuynge in the meane  
tyme fylthily, voluptuously, and without rule  
Deynge that in Christe is noughte els but all  
puritye, continence, gentlenesse, sobrietye, very-  
tye, humblynesse, and all other lyke vertues: it  
behoueth vs (yf we wyll be membres of his bo-  
dy) to be cleare fro al voluptuousnesse & riotte  
from arrogancie, intemperace, banytye, pryde  
and other vyces. For we can not myngle those  
wyth hym without great shame and reproche  
It behoueth vs all waye to remembre, that  
there is no moze con corde betwene hym and is  
ritytie, then is betwene lyght and darkenesse.  
Also by what meanes we maye come to per-  
fecte repentaunce: by appoyntyng oure iorney  
so, that oure lyfe be fashyoned after the exam-  
ple of Christe. But, althoughe thys thyng be  
common to all partes of the lyfe: yet take they  
place chye flye in charytye: whych in thys sa-  
crament



frament is synghletly commended vnto vs:  
By reason wherof, it is also called the vnde  
therof. For as the breade, whiche for the vble of  
all men, is ther sanctified, is made of manye  
graynes, so compacte together that one can  
not be seperate and discerned from the other:  
euen after the same rate ought we to be ioy-  
ned together wyth the indissoluble bonde of  
friendshyppe. And so do we all receyue one bo-  
dye of Christ, to the ende we may be his mem-  
bres. But yf we be ful of discordes and dis-  
censions: we do as moche as in vs lyeth, reare  
Christe and pulle hym in sunder neyther shall  
we be gyfte of smaler, sacrilege, than yf we  
had done the thyng in dede. Let vs not ther-  
fore bee bolde to come thither, yf anye hatred  
or euyl wyll towarde any man, and chiefly a  
Christyan ioynd to the vnitie of the church  
doo remayne in vs, we must also (for the kep-  
pyng and swolopyng of the order of the Lorde)  
byng wyth vs on other affection: that is to  
saye, that we confesse wyth mouth and declare  
in verye dede howe muche we are bounde to  
oure saviour: and that we may geue thanks  
vnto hym: not onely that we maye geue  
gloze to hys name, but that we maye also in-  
structe one another, and that our neyghbours  
maye, throughe our example, lerne what they  
ought to doo.

But for that there can no man be founde,  
that hath so profited in fayth and sanctitie of  
lyfe, but that he lackethe yet verie muche: it  
ware daunger lest verie many godlye con-  
sciences shulde be troubled wyth those wordes  
that I haue spoken, vnlesse I wolde retourne  
impytynginge those preceptes whiche I haue  
geuen of fayth and repentaunce.

For þe kynd of teachyng is verie daun



gerouse, wherein some men, leauynge the pers-  
fecte truste and repentance of the mynde, wyl  
that all men whiche be not indued wyth suche  
thynges, bee excluded. For so shoulde all men be  
excluded, not one man excepted,

And to proue that thyng to be true, who  
can booste that he hath no poynthe of dyffidence  
in him: & that he is depraued w<sup>th</sup> no spot of min-  
de, or w<sup>th</sup> no kynde of weaknesse? Certes the  
chyldezen of God haue such fayth, that it is ne-  
cessfull for them alwayes to pray vnto the lord  
that he be present and helpe theyr incredulytpe  
For thys dyscase is so faste rooted in vs, taht  
we can by no meanes be healed, befoze wee bee  
delyuered out of the boundes of thys bodye.

Yea the holynesse of our lyfe is suche, that wee  
musste neades pray dayly to gette remysion of  
synnes, and grace to amende.

And, althoughe some be moze imperfecte  
than some: yet is there no man but he sayllethe  
in many thiges. Yea the iustice of man is such  
that the wiseman cōpareth it to a cloth defiled  
with the floures of a woman, which is no lesse  
then yf he had said with the psalmiste. All haue  
fallen, they are made all togyther vnprofitable  
there is none that doth good not one. There is  
none that hath not neade to saye wyth Dauid  
Lorde who is able to knowe the gratenesse of  
sinne dooe thou (good lord) clemse me from my  
synnes, & magnitude wherof I am not able to  
comprehende. And therfoze, yf that integrytpe  
of fayth and lyfe be requyred, wherein wāteth  
nothyng at all: the supper shoulde not bee o-  
nely vnprofitable vnto all men, but also verpe  
hurtfull, which thinge, no doubt, is most wyde  
from the mynd and purpose of the Lord whyp-  
he gaue vnto vs his cōgregatiō, nothing moze

¶ i.

wholesome

wholesome then that. When we therfore, shall  
fele in oure selues a fayth not yet perfecte, and  
shall not be indue wyth so pure a conscience but  
that it accuse vs of many vices: that ought not  
to let vs for comyng to the lordes sacred table:  
so be that we, boyde of all hypocrisie and sy-  
mulation, do in that weaknesse trust for helthe  
in Christ, wyllyng to directe our lyfe after the  
rule of the gospel. But namely I say that ther  
be none Hypocrisie: because very many do de-  
ceyue them selues wyth hayne flaterynge, per-  
swadinge the selues that it is sufficient yf they  
condempne theyr vices althoughe they do nour-  
rishe the same: or is it sufficient if they absteyne  
from them for a time and intend to retourne to  
the same agayne incontinent. But the true re-  
pentance is fyrme and constant. And therfore  
it byngeth to passe that wee styue agaynst  
he euill that wee oure selues carpe wyth vs,  
not for a few dayes or monethes but through  
all the tyme of oure lyfe, wythout any maner  
intermyssion. When wee fele that vices do so  
dysplease vs, and that the vnfayned hatred of  
them proceeding from the feare of God is graf-  
fed in vs, and that we be also led wyth the de-  
sire to lyue well and holpye: wee are apte and  
mete to receiue the supper of the lord: although  
there be yet remainyng in vs very many frag-  
mentes of insymptics. Yeu vnlesse we were  
weake, subiecte to diffidence, & vnperfecte lyfe:  
the sacramente were vnprofytable for vs, and  
the institution thereof had not bene necessary.  
Seynge therfore it is the remedye wherwythe  
God wold succoure our weakenes strengthen  
our faythe, increase our charite and set vs for-  
warde in sanctitie of lyfe: we oughte so muche  
the rather to vse it, how much moze getuonsly  
we

We fele our selues oppressed wyth the magny-  
tude of the diseases. Much lesse ought it to be an  
impediment vnto vs, for yf we do lye for excus-  
se that wee be yet weake in faythe, and not of  
lyfe perfect ynough, to the intent we may with-  
drawe oure selues from the vse of the supper  
it were euen lyke as yf a man woulde abstayne  
from physyke because he were sycke.

The weaknesse therfore of fayth & the vy-  
ces of our lyfe ought to admonishe vs to come  
to the supper as to the chiefe remedy, that they  
myght be amended and corrected.

So hat we come not, boyde of all faythe and  
repentance. Wherof the fyrst is hyd in the mind  
and therfore our conscience must beare vs wyt-  
nesse before God. The later is declared in ac-  
tio and worke: and therfore it is requisyte that  
it appeare in our lyfe.

As concernynge the tyme of celebratyng the  
supper it maye not bee appoynted and prescrib-  
ed vnto all men. For there is no man but he  
shall sometyme haue suche pryuate impedimen-  
tes, as maye excuse a man thoughe he abstay-  
ne. Besydes that wee haue no precepte wher-  
by all men be compelled to vse it so ofte as it  
maye be offered vnto them. But yet yf we ha-  
ue respecte vnto the ende where vnto the lord  
leadeth vs: we shall knowe that the vse there-  
of oughte to be muche moze commonne than it  
is commonlye amonge manye men. For, loke  
how much moze we be oppressed w<sup>th</sup> weakenes  
so much the moze often ought wee to be exerce-  
sed in it, because it maye and ought to bee pro-  
fyttable vnto vs, both for the confirmacion of  
oure fayth, and also for the settynge forwarde  
of the holynesse of lyfe. Wherfore in all congre-  
gations well ordered, ought to be such custome

that the supper be celebrate so ofte as maye be  
and so much as the people shalbe able to recey  
ue. And every priuate person oughte, so muche  
as in hym lyeth, to be redye to receyue it so of  
ten as it shall be celebrate in a commune assem  
ble: vnlesse he be by very vrgent causes constrey  
ned to abstayne. For, all be it, that the tyme is  
not assygned nor the daye expessed by any pre  
cepte or commaundemēt: yet ought thys thyng  
to suffice, that wee knowe it to be the Lordes  
wyll we shold vse thys sacrament often tymes  
Otherwysse we knowe not the profite that cometh  
vnto vs therby. The excuses that some  
men lay, are voyde and vayne. Some say they  
are not worthy: and by that pretexte they ab  
stayne all the yere. Other do not onelye consy  
der howe vnworthy they be: But they do also  
laye for them, that they can not communicate  
wyth suche as they see come thither vnprepa  
red. Also other suppose that the oft vse of it is  
superfluos: neyther dooe they thynke that it  
ought to be so often iterated and repeted, after  
that we haue ones receyued Chryste. I aske of  
those fyrste, whyche laye for them selues theyr  
owne vnworthynesse: howe theyr conscience  
can sustayne so greate myserye more than an  
yere, & dare not call vpon the lorde accordyngly.  
For they wyll geaunt it to be a poynnt of rash  
nesse, to cal vpon god as a father, vnlesse wee  
be the membris of Chryste. Whyche thyng  
can not be done vnlesse the substance and ver  
itie of the supper be fulfilled in vs.

And yf we haue the veritie it selfe, we are  
wyth muche better reason, mete to receyue the  
sygne.

Wherby we perceyue, that they whyche  
woulde exempte them selues frome the supper

as vnworthy, dooe robbe them selues of that greate commoditie of inuocatyng and praiſing to god. But I would not compell them whose conſciences be troubled and feared by any religion, to the intente they ſhoulde intermyngle them ſelues rashiye: But rather I counſaile them to tarye for a ſeaſon, vntyll the Lorde ſhall vouchſafe to deliuer them from that anxietie. In lyke maner yf ther be any other cauſe I do not deny but it is lawfull to deferre.

I do onely purpoſe to declare, that no man ought to continue longe in thys thyng that he may abſtayne for hys vnworthynes.

For ſo is the congregation robbed of the communycation: wherin all oure helth conſiſtethe. Let hym rather induoure to fyght agaynſte all the impedimentes whyche the dyuell caſteth agaynſte hym: leſte he be excluded fro ſo greate a good thyng, and conſequently robbed of all the benefites to gather.

The other mens reaſone is moze aparante: becauſe they vſe thys reaſone. That is to ſaye, yf it be not leaſull to eate commune bread with them that name them ſelues bytheren, and dooe, yet neuertheleſſe, lyue fylthylly and lycenſiouſlye: muche leſſe that breade, whych is conſecrated for thys intent, that it maye repreſente and geue vnto vs the bodye of the Lorde.

But it is no harde thyng to make anſwere to theſe alſo that it perteyneth not to euerye pryuate perſon, to iudge and decerne, who oughte to be admytted, and who to bee depelled: but to the whole congregation, other els the ſhepe herde and elders, whose helpe he oughte to vſe in the orderynge and gouernynge of the congregation. For ſaynte Paule comaundeth vs not to examyne other, but our ſelues.

L.iii.

It is

It is our duty, to admonyshe them that lyue vncleane, and yf they wyl not heare vs, to make relacion to the shepheard: that he may synthe the matter by the auctorite of the congregacion. But wee maye not so wythdrawe oure selues from the cōpanye and assemble of the wycked that we forsake the communyon of the congregacion. Besydes these thynges, it shall oftentimes chaunce, that the crimes be not so manifeste, that it may be leasful to procede to excommunication. For although the shepheard shal in hys mynde iudge any man to be vnworthye: yet may he not pronounce hym to be such a one or prohibite hym the supper: vnlesse he haue cōuicted hym by the iudgement of the congregacion, whiche thyng whan it chaunceth, there remaineth none other remedye, but that we desyre god that he wyll deliuer hys church from all offences, in this meane tyme whyle we loke for the daye of iudgemente, wherein the chaffe shall be leuered frome the good grayne. The thynges haue no kynde at all of the lyklynesse of the truthe. For this spirituall breade is not geuen vnto vs, to the intēt we shoulde be glotted incontinent, but rather, that fastyng the sweetness thereof, we shoulde hunger the more after it, and vse it as often as it shoulde be profered vnto vs. This is the thyng that I haue expounded before: that Iesus Christe is neuer so communicat vnto vs, so long as we be in this mortall lyfe, that oure soules may be sacrate wyth hym, but that he maye be an accustomed nourishment vnto them.

To come to the fourth parte. Whan the deuyl perceyued that the lord left to the congregacion, nothyng more profitable than this sacramēt: he dyd (after his accustomed maner) employe

employe hym selfe (enen incontinente vpon the  
fyrste institution) to cōtamynate it with diuers  
errors and superstitions, to the intēt he myght  
corrupte and dystrope the scrupte therof: neither  
dyde he seale to labour hys purpos, vntyll he  
had put awaye the institution of the lorde, and  
toured it into a lye and vanitie. It pertaineth  
not to my purpose to assygne in what tyme e-  
uerpe dyscepte and erroure had hys begynning  
It shall be sufficient for me articularelpe to no-  
te, the errors þ the deuyl hath inuēted whych  
we muste beware of yf we wyl haue the sup-  
per of the Lorde vncorrupted. Fyrste therfore  
whā the Lorde gaue the supper vnto vs, to the  
intent it shoulde be distributed among vs, that  
it might repeler vnto vs the cōmunion which  
we haue in hys bodye, and also that we myght  
be partakers of that sacryfice, whiche he offer-  
red vnto hys father, to purge our synnes: men  
haue on the contrarpe, by theyr owne wyttes  
commented that it is a sacryfice wherby wee  
obtaine of god remysyon of synnes. Wherch  
thyng is detestable sacrilege, and not to bee  
suffered by any meanes. For vnlasse we ackno-  
ledge, and beleue stedfastlye that the deathe of  
the Lorde Iesu Chryste is the onely sacryfice,  
wherby he reconciled vs to god the father, put-  
tyng awaye all the synnes wherof we were gyl-  
tye in hys iudgement: we ouerthrowe and dis-  
trope hys force and efficacie. Vnlasse we graūt  
that Chryste is the onely prest by whose inter-  
cession we are comē agayne into fauour with  
hys father: we robbe hym of hys honoure, and  
do hym great iniurie. Seyng therfore, that the  
opinion whiche sayneth that the supper of the  
lorde is a sacryfice wherby we gette and obtay-  
ne remysyon of synnes, fyghteth agaynst the  
same



same, as it muste be taken awaye & condemned  
d. iiii. m. That it repugneth is mooste certayne.  
For how can these thinges agree? That Christ  
in dieng, offered sacrifice to the father: wherby  
ones for all he obtained pardon and remission  
of all our synnes: and that we must sacrifice a  
gayne dayly, that we may obtayne that thinge  
whyche is to be sowght in hys onely death?  
Thys erreure was not at the hyghest inconty-  
uent vpon the begynnyng, but increasynge by  
lytle and lytle, it was at length brought to this  
point. It is manifest þ the fathers of olde time  
called the supper a sacrifice. But they shewe a  
reason why, because the death of Christe is re-  
presented there in. They sayng therfore is to  
this purpose, that because the supper is the me-  
moire of that onely sacrifice, wherein we ought  
vnterly to content our selues, therfore is that  
name attributed. Neyther can I blame the cu-  
stome of the olde congregation, because they  
dyd in theyr gesture & riete figureate a certayne  
ymage of a sacrifice, w<sup>ch</sup> same þ ceremonies in  
maner, that were in vse vnder þ olde law: this  
one thinge excepted, þ in steade of a beast, they  
vled breade for theyr sacrifice. Whych thyng  
for that it pycked to nere the I. w<sup>ch</sup> the marke  
and is not agreeable to the institucio<sup>n</sup> of the lord  
I do not also we it.

For in the olde testament, the tyme of fygu-  
res, the lord instituted suche ceremonies, to be  
observed, vntyll that sacrefyce were celebrated  
in the flethe of hys most deare beloved sonne,  
whyche was the trathe of them all.

Seyng therfore, all thys is synned, there  
remayneth no moze but that we vse the comu-  
nion therof. It is therfore superfluous, to de-  
clare



elate that thyng wyth figures. Therfore by  
the institution of Chyſte, we are not comma-  
ded to offer oꝝ ſacrifice: but to take and eate  
the thyng that is al redy offered and ſacrify-  
ced. And although the aũcientes, dyd ſomwhat  
offende in that obſeruation / yet was not the  
impiete ſo great as that which dyd afterwarde  
creepe in. For the thyng that was proper and  
peculiar to the death of Chyſte, was vtterlye  
tranſpoſed to the maſſe: that it myght ſatisfye  
to god foꝝ oure offences, ⁊ that we myght be re-  
concyled be it. Beſyde theſe thinges, that offe-  
ce whyche was Chyſtes, was attributed vn-  
to them whyche called them ſclues preſtes that  
they myght ſacrifice vnto God, and that they  
myght praye before hym wyth theyꝝ ſacrifices  
to obtayne pardone and remyſſion of our ſyn-  
nes, I wyl not diſſemble theſe ſolution which  
the ennemies of the truth do bying in this ma-  
ter. That the maſſe is no newe ſacrifice, but  
the applycation of that onely ſacrifice wher-  
of I haue ſpoken. Although they go aboute  
to couer theyꝝ abhomy nation wyth ſome ma-  
ner colour: Yet doth it magniſestlye apeare to  
be a mere cauylacion. Foꝝ it is not onely ſayd  
that the ſacrifice of Chyſte is but one: but al-  
ſo that it oughte not to be iterate, ſeyng that  
the foꝛce and efficacie therof is perpetual. It is  
not ſayd that Chyſte was ones offered vp to  
the father, that other ſhoulde afterwarde vſe  
the ſame oblarcon: that they myght applye vn-  
to vs the foꝛce of hys interceſſyon: but that he  
is entred into the Sanctuarie of heauen, and  
that he appeareth there to the intende he maye  
make the Father mercyfull vnto vs, throu-  
ghe hys interceſſyon. As conſernynge the,  
L.v. apply-

applicacion of the merite of his death, that we  
may feale the fruyt therof: that is done, not af-  
ter suche sorte as they of the poppe the churche  
thynke it to be done: but when we receyue the  
tydynges of the Gospell, euen suche as the my-  
nistres whom God hath ordeyned as ambasa-  
dours, dooe in theyr preachynge proteste: yea  
such as he hath sealed wyth Sacramentes as  
wyth scales. All, as well teachers as pastours  
haue allowed this opinion of the commo peo-  
ple wherin they supposed, that man to deserue  
mercy and iustification (euen for the workes  
sake) which would heare or bye a masse.

But I saie, that yf we wyl take any profyte  
of the supper, we muste buyng thither nothyng  
of our owne, to the intent to deserue the thyng  
that we loke for: but that we muste onely re-  
ceyue wyth fayth, the mercy that is in it offer-  
red vnto vs. And yet doth not that mercy re-  
mayne in the sacrament: but as it cometh fro  
the crosse of Christ, euen so it sendeth vs backe  
agayne to the same. Nothyng therfore, is so  
contrary to the true vnderstandyng of the sup-  
per as to make therof a sacrifice. For it wyl  
not suffer vs to acknowledge the deathe of  
Christe to be the onely sacrifice, whyche shall  
contynue for ever. These thynges well vnder-  
stande, it shall be euident, that all those masses  
wherin is no suche communyon of the supper  
as the Lorde instituted, are nought els but ve-  
ry abhominacion: For the Lorde dyd not or-  
dayne that the prest onely should seuerally sa-  
crifice hym selfe after he had finished hym sacri-  
fice: but his wyl was þ this sacramēt shoulde  
be distributed in an open assemble, lyke vnto  
the first supper which he celebrated w his apo-  
stles. But after þ this detestable opinyon was  
invented

invented, this unhappie custome procedeth out of it as out of an hell mouth, wherein the people contentynge them selues wyth beynge present at the action, as though they should thereby obtaine some great merite, do in the meane tyme abstayne from the communion: because the prest boasteth that he offereth the sacryfice for all and euey for them that be present. ¶ I let passe the dysceytes and illusions wherein is so much vncleamelynesse, that they are not to be spoken of as to attribyte to curye lytle saynt hys appropriate masse: and to trasferrc vnto watter and wyll (as we saye in the frenche prouerbe) the thyng that is spoken of the supper of Lorde. Also to make marchandise therof wyth the other puddell of fylthynes whych haue sprong of this name sacryfice. An other erreure foloweth whyche the deuill hathe sowne to the intent to corrupte this holpe mysterie: that is to saye, in that he commented the transubstanciacyon of the breade into the bodye, and of the wyne into the bloude of Christ, after the wordes shoulde be pronounced wyth the intende to consecrat.

First that coment hath no foundacion at all in the scripture, neyther hath it any testymonie of the olde congregatyon: and therfore can it by no meanes agree or stande wyth the wordes of the Lorde. Is not suche an interpretacyon to violent and to muche wreasted? To saye that whan Christ chewyng breade, calleth it hys bodye, the substance of the breade is consumed, & that the bodye of Christe succedeth in the place therof. But it needeth not to call the mattier into questiō: sayng that the bryght and spendiferouse veritie is of it selfe able to confute so absurde a vanytie. ¶ I let passe infinite testimonies

nies bothe of the scrypture and of the fathers,  
also wherein the sacramente is called breade. I  
say this onely, that the nature of the sacramēt  
requyrezeth: that the materiall breade remayne  
for the visible signe of the body. For it is gene  
rall rule amonge the sacramentes: that the sig  
nes whych we see in them, ought to haue some  
similitude wyth the spirituall thyng that they  
represent. As we are therfore in baptysme, cer  
tified that oure soules be inwardlye washed,  
whā the water, that washeth the filth of y<sup>e</sup> bo  
dy is, powred vpon vs to declare y<sup>e</sup> same thyng:  
euen so must there needes be in the supper ma  
teriall breade, that it may be declared vnto vs  
that the bodye of Chyste is oure foode. For  
what declaration were it, yf the qualytie whit  
nes shoulde represente vnto vs that bodye. We  
knowe therfore manifestlye, that vnlesse the  
substance of breade do there remayne, all there  
presentation, whiche the lord wyllinge to ac  
comodate hym selfe to oure infyrmitie, gaue  
vnto vs, doth vtterlye decaye and perishe.

For the wordes which the lord spake, sounde  
nolesse than yf one woulde saye. In lyke ma  
ner as mans body is nourished and sustayned  
wyth breade so is my fleshe the spirituall food  
wherwyth the soules be quickened. Besydes  
these thynges. For what purpose dothe Paule  
propone that similitude: as one lofe is made  
of manue graynes, myngled and ioyned to ge  
ther one wyth the an other, euen soo wee (for as  
muche as we take parte al of one bread) ought  
to be faste ioyned to gyther one with another.  
And yf the whyrnesse onelye shoulde remayne  
wythout the substance, were it not a thyng to  
be laughed at to here a man sprake as Paule  
doth: wherfore wythout any doubtyng at all

I con=

I conclude that this transubstantiation is the  
deuylles interpretation, to deprave the truth of  
the supper.

Many dotyng castes haue folowed of this  
tye: and would God they had not ben moze the  
dotyng castes, & that they had not ben also hor-  
rible abominatjōs. For men (imagynnyng, I cā  
not tell in hat maner of placely presence) haue  
taught þ̄ bothe the diuinite & the humanitie of  
Christ are fastned vnto þ̄ whitenesse, nothyng  
cōsidering what inconueniēces folowed vpon  
the same. Although the olde doctōrs of Oxbo-  
rne haue reasōed very subtilly, how the body &  
bloud is ioyned in the sygnes: yet can it not be  
denied, but þ̄ in the poppe church, was recey-  
ued bothe of hygge & lowe and is at thys daye  
wth fyre, sworde, morder, and all kinde of tor-  
mentes cruely defended and holden, this opy-  
nion: that Christ is conteyned vnder these syg-  
nes and that we ought to seeke hym ther.

Whych opinion yf they wyl mayntaine: no re-  
medye they must also grante, that the bodye of  
Christe (as a thinge infinite) is contained in no  
place, otheṛ els that it is in dyuers places at  
ones. And in the assymptinge herof, they come  
at lēght to this passe, that it differeth nothing  
at all from a fantastick apparicion. To ap-  
poynte therfore suche kynde of presens inclo-  
sed in a place, wherein the body of christ shoulde  
be included in, or as they saye locallye ioyned  
to the sygne: is not onely a thyng folyshe, but  
also an execrable error diminishinge the glo-  
ry of christ: and vtterly destroyng al that ought  
to be beleued as cōcerning his humane nature  
For the scripture teacheth in euerye place, that  
lyke as in yea the Christe toke oure humanitie  
euen so he pluckinge the same out of this mor-  
tall

fall estate, and yet nothyng chaungynge the nature therof: caried it vp into heauen. And for this cause oughte we when we speake of the humanitie of chryst, to cōsider two thinges. The fyrste, that we diminishe nothyng of the veritie of his nature. The other, that we derogate nothyng of his glorious estate. And to dooe this thyng in his kynde, we must lyfte vp our myndes into heauen, that we may seke oure redcemer there. For yf we wyl cast hym frome vs vnder the corruptyble elementes of this worlde, we shall bothe destroy those thynges whiche the scriptures do wytnes as concerning his humane nature, and also bynge to nought his most glorious ascēciō. But because many men haue abundantly handled this matter. I had rather let it passe than to wade further therein. My mynde was to note by the waye, this thyng onely. That to thynke that Chryst is shute vp vnder the bread & wyne, or ther els to ioyne the to gether, that our mynde cleaue fast there and is not erected into heaue is a diuylishe dottage, whiche thyng I shall also touch in an other place. And whan this peruerse opinion was ones receyued, it engendred many other supersticyons. First that carnall adozaciō: which is none other thing but meere idolatrie. For yf a man wolde prostrate him selfe befoze the bread, and honour chryst there, as yf he were there presente, conteyned therein/ were not that the settig vp of an idole in steade of the sacramente? For we were not commaunded to honour, but to eate. We ought not therfoze so rashlye to attempt that thyng. Forthermore this was an obseruatiō in the olde congregacyon, to admonishe the people befoze the supper shulde be celebrated, that they lyfe

lyft by theyr heres, to the intent they shoulde  
vnderstande, that they ought not to styke in þ  
visible sygne, yf they wolde honour Christ a  
ryght. But we shall not longe contende as cō  
cernynge this article, yf the presence and cons  
junction of the veritie wpyth the sygne be well  
vnderstande, wherof I haue all redre spokē &  
wil here after declare at large, out of the same  
fountayne are sponged the residue of the su  
persticiouse ceremonies, as to carye the sacra  
ment thowwe the streetes ones in the yere, as  
it were in a pompe, an other season to set vp a  
tabernacle for it, and to kepe it all the yere lōg  
Mette vp in a pyre or case, that the people may  
geue hede ther vnto as vnto God, which thing  
ges because they are all not onelye inuented  
by mans wyte wpythout the worde of God,  
but also playne repugnant to the institucion  
of the supper, they ought of all christians vt  
terli to be reiected.

I haue declared whence this calamitie in þ  
papistical churche, that the people doth al the  
yeare longe abstayne from the communion of  
the supper, had his begynnynge / because it is  
counted as a sacrifice whiche one man muste  
offer vp in the name of the hole multitude.  
But althoughe we maye vse it but oncs euery  
yeare, yet is it then miserable pulled in sunder  
as it were tozme in pieces for where as the sa  
crament of the bloude ought to be distributed  
to the people, as it appeareth by the expresse cō  
maundement of the Lord: they decree that the  
people ought to be contented with þ one halfe  
parte. So are the miserable christians by most  
wycked gule robbed of the benefyte that God  
gaue the neither saye it smal benefite to haue  
the cōmuniō of þ bloude of the lord to nuriſhe  
vs



be with all: and it is to muche crueltye to take  
that thyng violently from them vnto whome  
it belongeth of ryght.

Wherin we may easilye perceyue, in what  
folle hardynes and frowardnesse the hope hath  
exercised tyranny against the congregation of  
god, after tyme þ he only heide the imperie whā  
the Lord hath commaunded his disciples to eate  
the bread that was sanctified in his body: and  
thē coming to the cuppe he said not only drink  
ye, but he added expressely, all. Wolde we haue  
a thyng spoken more openly: he byddeth vs  
eate the breade, vsynge no vniuersall worde  
therin. But of the cuppe he bydeth vs al drink  
Whense cometh thys dyfference: but that he in  
tended thereby to preuent thys malice & subtyll  
crafte of the dyuell: Nevertheless, the pope is  
of such arrogancie & pryde: þ he dare be bolde  
to commaunde to the contrarie: loke þ ye do not  
all drink. And þ he may declare him selfe to be  
wyser than God: he sayth it is righte & agreea-  
ble to reason, that the prestes haue some prero-  
gatiue more thē the people, to the ende that the  
dignitie of a prest shoulde be honoured. As thou-  
ghe the Lord had not ben of sufficient discrecion  
nor had considered after what sort þ one ought  
to be known from the other. Besydes thys he  
objecteth the daungers þ might befall yf the cup  
shoulde be geuen comunlye vnto all mē. Some  
doope forsooth, myght chaunce to be shed as thou-  
ghe the lord had not forseene that thyng.

Doth not he lye neglygence to the lordes  
charg þ saith he cōfōundeth þ order þ he shoulde  
obserue, & that he hath cast his people into this  
daunger wythout any maner of reason: And  
that they may declare þ there ensueth no great  
in comoditie vpon this change: they saye that  
the whole is cōprehended vnder one kynde, be-



cause þ bodye can not be sepetated fro þ blood  
As thoughe the Lorde had discovered them, þ  
one from the other. for of the one parte may  
be lefte as superfluous: it had been folp the  
dayne for both to be distinctly, and severallye  
geuen vnto vs. But some of the popes hande  
percepyng þ this so great abominacio coulde  
not otherwyle be defended then impudentlye,  
went aboute to coner it by some other meanes  
They saye, that whā Chyſt instituted this sa-  
crament, he spake vnto his apostles only whō  
he had as then promoted to the order of prest-  
hood. But what anſwere wyl they make to  
Paule, whiche sayeth, that he hath taught the  
chryſten people the thyng þ he lerned of þ lord  
þ euery one shoulde eate of þ breade & drynke  
of þ cuppe. But who hath reuap. dvnto these  
mē þ Chyſt gaue þ supper vnto his apostles  
as vnto prestes. The wordes sounde to the co-  
trarpe in þ he doth it afterwarde commaūð þ  
they folowyn g his example, shuld do the same  
He prescribeth therfore a rule whiche he wold  
shoulde contynewe in his church for ever. And  
this rule was in the auncient tyme obserued,  
vnto suche tyme as Antychyſt rulyng alone, a-  
uaunced him selfe, and stretched vp his homes  
agaynst Gods verite, to the intent to dystrope  
it utterly. We se therfore that it is intollerable  
frowardnes, so to denide & teare this sacramēt  
þ those partes shoulde be disseuered whiche god  
hath ioined. That I may cōclude þ more brie-  
lye: I wyl cōprehēd in one chapter, þ thyng þ  
els myght haue bē denied. That is to sai, þ the  
deuill, hath (wout any doctryn of þ supp) brou-  
ght this in maner of celebratyng: setig vp in þ  
breade of þ doctrine, ceremonies, some fylthy,  
some vnprofytable, som also nopsome & daryng  
confe: wherof haue insued verpe many euells,

In so moch þ the masse which is bled in þ po  
pythe churth in stead of the supper, if I wold  
despye it a right, is none other thyng, than a  
meere apylsh emulaciō and disgised masking  
I cal it an apylsh emulaciō, because that lyke  
as apes do p'ay the wantons in immitating,  
rudly and without reason, the woakes of men  
euen so do they imitate the lordes holy supper  
in suche wyse, that w<sup>th</sup> theyz preposterous inuē  
cions they corrupte þ hole truthe ther of. And  
to declare this to be true, is not this the chefe  
thing that the lord left w<sup>th</sup> vs, that we shold  
celebrate this misterye with perfecte and true  
vnderstandinge: wher vpon it foloweth that  
the substance therof consisteth in doctrine.

And that ones taken a waye, there remay  
neth nought els but a cerimonie: colde and  
without vertue or strenght. Not only the scri  
ptures are witnessses of this thyng, but also  
the popes own lawes: wherin there is a sēten  
ce alleged, in which Augustine asketh what o  
ther thing baptisme shoulde bee without the  
worde: then a corruptible element. W<sup>th</sup> the  
word as he addeth in continēt: not in that it  
is pronounced, but because it is vnderstande  
w<sup>th</sup>erby he declareth that the sacramētes do  
take theyz force and euergys of the word of þ  
lord when it is preached after suche sorte as  
it maye be vnderstanded. The residwe is not  
worthy the name of a sacrament. But in the  
masse it is so farre vnlyke that any doctryne  
shold be intelligibly harde, that contrariwise  
all the hole misterie is thought to be pphaned  
vnlesse all thynges be sayde and doone p<sup>r</sup>miss  
t conuerty to the intent nothing may be percei  
ued or vnderstande. So that theyz consecratiō  
differeth nothinge frome a kynde of inchant  
ment

meth for after the manner of an schaiter, they  
thynke that wpth whysperynge & diuers ge-  
stures, they bynge whyspe out of heauen into  
theyr handes. Wherby we perceyue, that the  
masse so ordeyned, is rather a manifest & open  
profanation of the supper, than the obserua-  
cion therof: and that the peculyer and chiefe sub-  
stance of the supper wanteth: whych consisteth  
in this thyng, that the misterie be truly ope-  
ned to the people, and the promesses reherced  
wth open voyce: not that the prest: wpth out  
other reason or vnderstandyng, shoulde stylly  
whysper out an hummyng that can not be vi-  
derstand. I call it a play or maskyng, because  
there is nought else sene but the folpynesse &  
gestures of blayers: whiche thynges wolde be-  
come a playe moch better then the sacred sup-  
per of the lord. No doubt, the sacrifices of the  
olde testamēt were celebrated wpth diuers or-  
namentes & cerimonies. But because they had  
a good significacion, and were all ordeyned to  
instructe and exerce the people in godlynesse:  
they were farre vnto these, whych ser-  
ue for non other purpose at all, but that wpth-  
out any maner profite they maye occuppe and  
holde suspense, the mynde of the people. To co-  
clude, because these mass: mōgers (yf I maye  
so call them) do allege this example of the olde  
testamēt, for the defence of theyr certimonies, it  
shal be good to note what differēce is betwene  
that whiche they do, and that whych was by  
god commaunded to the Jewylle people.

For yf I laye for me this one thyng, what  
so euer was then doone was founded in the  
commandement of god: and that theyr foo-  
lysh trptles haue none other foundation than  
in mans inuencion: were not there a great dif-

forance. But I haue thinges to dysproue the  
whiche be moche greater then these be. For  
it was not for nought that the lord prescribed  
such a forme for a time, to the intent that at  
length it shoulde haue an end and be abrogate.  
No doubt because he had not as then decla-  
red his doctrine so playnly, he wolde so moch  
rather this people shuld be exercised in figu-  
res that the thyng which wanted in that tes-  
tament, myght be repayed in the other. But  
sence that Christ appeared in the fleshe loke by  
howe moche more the doctrine is lychtened so  
moch more are the fygures diminished. Being  
therfore we haue the bodye, we must leaue the  
shadowes. For yf we wyl replenishe the abo-  
lyshed ceremonies, we shall patche againe that  
vayle that Christ brake in sunder by his deth  
and so shall we obscure and darken the lychte  
of the Gospel. Thus do we perceyue that this  
multitude of ceremonies, which is sens in the  
masse, is the forme of the Jewys lawe utterly  
contrarie to the chrystian relygion, I am not  
of that mynd that I wold dysproue all cerimo-  
nies, whiche do serue to honestie and a publi-  
ke order, wherby the more reuerence is gyuen  
to the sacrament: so that they do well agre to  
the purpose, and be sobye. But that vnume-  
rable laborynthe, may by no meanes be suffer-  
ed, for as moche as it hath engendred infinite  
supersticions, & made the people as it were ama-  
sed with out any maner edification. By this  
it may easely be perceyued wherein those vnto  
whom god hath opened the vnderstandyng of  
his truth, ought to differ from the papystes.  
First, they shal be out of doubt & it is abomin-  
able sacrilege, to compte this masse as a sacrifice  
wherby remission of synnes may be obtayned  
other

other to repute þ̄ prest for a mediator, whiche may apply the merites of Chyſtes paſſyng vnto the þ̄ bye maſſes, or be preſent at þ̄ doyng of them, or do wyth deuotion worſhyype them. But they ſhal rather beleue that the death and paſſyon of Chyſte, is the only ſacrifyce where by the ire of god is pacified, and perpetuall iuſtice gotē vnto vs. And beſydes theſe thynges that the lord Jeſus is entred in to the celeſtial ſactuarie, that he may there ſhow hymſelf for vs, and by the vertue of his ſacrifice, pray for vs. But yet they ſhal eſealy grant, that the fruite of his death is communicate vnto vs in þ̄ ſupper, not by the merite of the worke, but for the promeſſes that are made vnto vs therein ſo that we embrace the with fayth. Forthermoze they ought not in no caſe graūt that the breade is tranſubſtanciater (as they ſaye) into the bodye of Chyſt, or the wyne into bloud, but they muſt in that thyng conſtantly beleue: that the viſible ſygnēs do retayne his ſubſtaunce, that they may repreſent vnto vs, that ſpirituall beſtie whereof I haue ſpoken befoze. Chyrdlye although they ought to be ſurely perſuaded wth them ſelues that the lord doth in very dede geue the ſame thyng that he doth repreſent, and ſo that wee do vnſeynedly receyue the bodye and bloude of Chyſte: yet ſhal they not ſeke it as included vnder the bread, or ſaſtned (as they ſaye) locally vnto the viſible ſygne, moche leſſe ought they to honour the ſacramente, but to ſtretch by the mynd in to heauē, that they may there receyue and honour Chyſt.

Thence ſhall it come to paſſe that they ſhall diſpyce and condemne for ydolatre, all thoſe ſuperſtitious ſerymones, as well of the caſtyng forth of the ſacramēt in pōpe & preſtys  
as of

of the buildyng vp of those tabernacles wher-  
in it is set forth to be honoured. For the pro-  
messes of the lord stretch no farther, then to þe  
ble which he comitteth vnto vs. Furthermore  
they shal iudge the institution of the lord to be  
violated and broken, in that the people is rob-  
bed of the one parte of the sacramēt, and that  
it is necessarie, that both partes be wholly dy-  
tributed, yf it shoulde be obserued aright. In  
synne, they shal suppose, that it is not onely su-  
perfluous but also dangerous, in that it be-  
commeth not the chrystyan relygyon, to ble so  
many ceremonies, take of the Jewes, more thā  
the symplittie wherein the apostles instructed  
vs. They shal also iudge that it is euen of an  
vngodlye forwardnesse, so to celebrate the sup-  
per with gestures and maners mouiges that  
no doctrine at all may there be harde: but is ra-  
ther huried, as though it were a certayne kynd  
of magycall arte. To conclude at the last wee  
must now come to the laste of the chiefe partes  
That is to saye, to that contention whiche in  
our tyme is stirred in this mattier whyche, for  
as moch as no doubt it was of the deuilles ste-  
range vpon to let or rather to breake the course  
of the gospell, I wolde wyshe it to be forgotē  
for ever: moche lesse can I be dellyted in the re-  
hersyng of the same.

But because I do perceyue verie many godlye  
myndes, which knowe not whether to tourne  
them selues: I wyll bryevely saye the thynges þ  
I shall thynke necessarye to declare howe they  
may deliuer them selues.

First, I desyre and beseeche all faythfull  
persones euē for the names sake, of the lviige  
god that they be not greatlye offended, becau-  
se this controuersie is poured among the þ were  
the

the chefe capytaynes, in restoyng and byryn-  
yng in agayne of the doctryne of the go. pell.  
For it is no newe thyng for the Lorde to suf-  
fer his seruantes to be ignoraunt in some thi-  
nges, and suffer them to contende amonge them  
selues: not that he woulde suffer theym to erre  
contynuallye: but for a tyme, to the intente he  
myght make them moze humble. And no doubt  
yf all thynges had chaunced prosperously to  
this daye, and had flowed accordyng to oure  
wyl, perchaunce men woulde haue forgotten  
them selues: other els the mercy of God shulde  
not haue ben so moche knowen as it ought to  
be. And therfore the lordes wyl was to take a  
waye from men all occasyon of gloryng that  
glory myght be geuen vnto hym onelye.

Forthermore, yf we consyder with howe  
great darkenesse the worlde was besette, when  
they which moued this controuersie, beganne  
to leade vs backe agayn to the lyght of the ve-  
ritie: in dede we wyl meruaile nothyng at all  
though they knewe not all thynges euen frome  
the begynning. It is rather a notable miracle of  
god, that they, in so litle space of tyme, were so  
illumined, that they them selues myght escape  
and leade other out of that synke of errours  
wherin we had ben so longe tyme drowned.

But there is no better waye, then to reherse  
the matter it selfe euen as it was done. For  
therby it shal appere, that there is not so much  
matter of offence in this behalfe, as is com-  
monlye supposed to be.

When Luther begane to teache, he hand-  
led the matter of the supper so, that as cōcer-  
nyng the corporall presence of Chyste, he seas-  
med to leaue it such, as all men dyd then con-  
ceyue.



For condemnynge transubstanciation, he sayd þ  
the bread was the bodie of Christ, because it  
was ioyned to gether with him By sides this,  
he added certayn hard and grosse similitudes  
But that he dide by compulsion, because he  
could not other wise declare his mynde. For  
it is an harde thyng to expounde so harde a  
matter: and not to vse some thynges, not all  
of the fittest for the purpose. After this di-  
uynling & Decolampadius begyne to growe  
Which whan they consydered the gyle and  
desceit that the deuille had brought in, inesta-  
blyshyng that carnal presence: whych had ben  
taught and beleued for vi. hundred yeres befo-  
re: they supposed it wyckednesse to dissemble a  
matter of so great importaunce. And chye flye  
because there was annexed vnto this erreour,  
an execrable idolatrie, that Christe shoulde be  
worshypped as included vnder a piece of bread  
But because it was very hard; to pul back this  
opinion, whiche had ben longe & deaplye roted  
in the hertes of men, they applyed all the force  
of there wyte, to inpygne the same, teachynge  
that it was a moste grosse and absurde erreour  
not to acknowledge those thynges whyche bee  
throughout the whole scripture, testified of the  
ascencion of Christe. That he, in the nature of  
man, is receyued i to heaue, and that he shal sa-  
yre there vntyl he descende to iudge the world.  
But whyle they were very moche bent vnto  
this purpose: they omitted to declare what pre-  
sence of Christ in the supper we ought to bele-  
ue, and what communicō of his body and blode  
is ther receyued. In so moch þ Luther suposed  
the wyllige to leaue nought else but þ bare sig-  
nes void of þ spiritual substance. And therefore  
he began to retye opely: in so moch þ he decla-  
red the worthy to be conted for verities. And



after the cōtencion waxed ones hottē, in p̄gtes  
se of tyme it was so increased & inflamed, & it  
was so fiercelly stered to & fro, about a: xv. yers  
to gether, durynge whiche tyme, neyther party  
would, w̄ indifferēt and quiete mynde here o-  
ther. For although & they dide ones cōferre be-  
twene thē seives: yet was there so great aliena-  
cion of myndes, & they departed the purpose  
not brought to passe: For whan they should ha-  
ue come to some con corde, they recoled moze &  
moze myndynge nought else but to defende theyr  
opinion & to confute the contrary, we perceiue  
therfore in what thing Luther erred & also whe-  
rin ynglius & Decolapadlus dyd erre, It was  
Luthers durys, at & beginnyng to admonish &  
it was not his ynnpose to stablyshē such a lo-  
call presence as & papistes do dreame. Also, to  
protest & he sought not in this place, to haue &  
sacrament honored as god. Chyrdly to absta-  
ine frō those rude similitudes, most harde to be  
vnderstāded or els to vse thē moderatly & to in-  
terp̄iete thē so, & they myght not haue ben cau-  
se of any offence. To conclude, sense & contē-  
cion was moued, he passed all measure both in  
declaryng his opiniō, & also in rebuking other  
w̄ to moch ricure of wordes. For when he shul-  
de haue expounded his mynd so, & it myght ha-  
ue ben receyued accordynge to his accustomed  
vehementie to & intent to impugne thē that hel-  
de & cōtrary, he v̄sed incredible formes of spea-  
kyng, whych could not well be sustred of them  
whose myndes were but (kleaderly appointed  
to gyue credence to hym. The other also, offen-  
ded in & they dyd stycke so styffely in & impug-  
nyng of that superstitious & phāstical opini-  
on of & papistes, as cōcernyng & placely presē-  
ce & the adozacion & folowd therof/ employng  
there

they diligence to the rooting oute of hyces  
rather than to the establisshynge of that thyng  
whiche was profytable to be knowne.

For not withstandinge that they denied not  
the veritie: yet dyde they not, teache it openlye  
as was becomynge. Thys do I vnderstande  
that whyle they gaue them selues studiouse  
and deligent, to affirme that the breade and  
wyne were called the body & bloude of Christ  
because they be the signes therof: they thought  
not that they oughte in the meane tyme to do  
thys thyng also, to adde to that they are þ  
signes after suche sorte that the veryte is neuer-  
theless toynd vnto them. Neyther dyd they  
declare that they went not aboute to deface the  
true communion, whiche the Lorde geueth vs  
in his bodie and bloude.

Of trouth neyther of them was vnworthye  
blame, for as much as they dyd not sustaine to  
heare one an other, that all affection layde a  
parte, they myght folowe the veritie, on why-  
che syde so euer it shoulde appere. But yet  
oughte not we therfore, to let passe our daerte  
towards them, lest we forget the mercies and  
benefites whiche God gaue vnto them, and  
distributed vnto vs by theyre handes. For on-  
lesse we be vnthankfull, and vnmindfull of  
those thynges whiche we owe vnto them: ab-  
stainynge from all reproche and euill report,  
we shall easely forgeue these and moche grea-  
ter thynges. To conclud, sayng that we know  
they were both of goodly conuersation and ex-  
cellent doctrine, and that they also whiche at  
this daye be on lyue, be no lesse: we ought ney-  
ther to speake nor iudge of them, otherwyle  
then with greate modestie and reuerence.

And chieslye because it hath pleased our lorde

God

God soe, that after he had by thys meanes instructed them to humyltye, he made an ende of thys vnlucky contencion, or that the lest qualified it for the tyme, so that in the meane season it myght be fynished. Thys haue I spoken because ther is as yet no order published, wherein that con corde is appoynted: whyche thyng were very necessarpe. But thys thyng shal be when God wyll that all they whyche shoulde set an order in the thynges, do agre in one.

In the meane tyme thys ought to suffyce you, that there be a brotherly frenshyppe and conuention betwene the congregacions: as belongeth to the christian communion. Wyth one voyce therfore we all confesse, that whan wee do accordynge to the instytucion of the Lorde receyue the sacrament wyth faythe, we are vndoubtedly made partakers of the substance of the body and bloude of Christ. Howe thys thyng shoulde be done, some men can better despyne & more playnly expounde, than some. But thys thyng is chye flye to be remembred, that we exclude all carnall imaginatiō, and that the mind ought to be erected vpon into heuē, and that we thynke not our lorde Iesu Christe to be so vyle that he may be contained in corruptible elementes. Agayne, lesse the force of thys moost sacred mysterpe, shuld be dimynished, we must thynke

that it is wrought by the secret & wonder-

full power of god: and that his spirite

is the bonde of thys partakynge:

which is for that cause cal-

led spirituall.

Fynis.

(?)(?)

**The order that the chur-**  
the and congregation of Chyyst in Denmarke  
and in many places, countrees and cities of Ger-  
many doth vse, not onely that the holys  
supper of the Lorde, but also at  
the ministracion of the bles-  
sed Sacramente of  
Baptisme and ho-  
ly Medico-  
che

(r) (s) (t) (v)

**Set forth by Wylm Courdale.**

**Non possumus que audiuimus et vidi-**  
**mus non loqui. Acto. 4.**

**T**O all them that hunger & thirst the glory  
of god & welth of theyr neighbours, be  
grace mercy & peace fro the same euerla  
sting god our most deare father in heuen  
through our lord & only sauour Iesu Chryste.

It were to me a singular comfort (my right  
deare & entirely beloued brethren, and systren in  
Iesu Chryste) yf I myght be wyth you my selfe  
continually, and communicate vnto you some  
parte of lytle saynt, whiche I haue receyued of  
the Lord my God for your sakes. And all the  
lawful wayes that I could deuise, haue I sou  
ght this great whyle, to obtayne licence of the  
hys powers for the same purpose.

But it wyll not be wherfoze thowgh I be  
hyndred and kepte frome you by all the mea  
nes that Satan and hys membres can ymage  
yet shall ye haue my pooze herte yet wyll, I  
not ceasse to wythe you good yet, wyll I doo  
the best for you that I can, althowgh it be but  
wyth my pen.

In token wherof, I haue sette forth vnto  
you the order and maner that manye whiche  
haue receyued gods worde vnsapnedly, do vse  
not only at the most holy supper of our Lord,  
but also at the ministratio of the blessed sa  
crament of baptisme, and whan any couple of  
persones are ioynd in to holy wedlocke. And  
thys haue I done, to the intente, that whan ye  
haue spied and do see, that thys ordre is agree  
able vnto gods word not varpyng fro the most  
wholsome doctrine therof. Ye may wythe in  
your hertes to haue gods trueth prosperely ly  
wyse amonge you in the realme of Englander.  
And praye vnsapnedly wyth me and all other  
knerr, & the father of mercy & god of al confort  
wyll so lyghten & illuminate the hertes of oure  
rulers

## Of the Supper

rulers that they may follow the earnest monition  
of the seconde Psalme, & be nomore wythoute  
vnderstandynge, but bee wyse by tymes and  
embrace the sonne of god, whyle he offereth him  
selfe vnto the. And not only to suffre the word  
of god to haue the vpper hande aboue al other  
doctrines, but also the selues to lay to theyr hā-  
des in abolyshyng the blasphemous & dānable  
abuses that are here (as yet) suffred aboute the  
foresayd the principles of Christs religiō, wher  
foze deare brethre, whā ye compare this ordie  
vnder wyrtten (whych is the doctrine of gods  
word, & practyse of the primitive church) to the  
vayne ceremonies vled here yet (after the chur-  
che of Rome) lyfte vp your hertes to almyghty  
god and beseeche hym, that for Christs sake he  
wyl ones grant, that these the (hys holy sup-  
per, holy Baptisme, & holy wedlocke) maye bee  
truly & sincerely ministred and practised also e-  
monge vs. To the glorie of hys blessed name  
and increase of hys kyngdome for euer.

Amen.

**T**he ordie taken for the due myn-  
istration of the holy supper  
of the Lorde.

**F**or thy better instruction thou shalt fyrste  
vnderstande, that the blessed sacramente  
of the body & bloud of the lorde (the woꝝ-  
thy memory all of our redēption) is at no  
time denied to any Christe mā (whet gods woꝝ-  
de is trulye preached (yf he lawfully require it.  
And as none doth minisre it, save y prest whi-  
che is the officer appointed therto. So is it not  
ministred, but whan ther be other present to re-  
ceyue it aswell as the prest. Now because that  
wher gods woꝝd is trulye preached, me do se the  
fruite

### Of the Lorde.

Fruitte of the said holy Sacramēt, therfore reioyce  
they the oftener to the same holy Supper of the  
lorde and deelyte the more ther in. But specially  
to se what a nombre come to it on the sondaye  
and how recurretly, it wold do ones hert good.  
And bycause they mai the more frutfulli be par  
takars therof, therfore on the laterdaye whan  
the preachynge is done (for every daye they ha  
ue a sermon) all suche as are appoynted in the  
selues to be partakers of the Lordes Supper co  
me (one after another) to the pryeste: of whom  
they lerne, not onely what the Sacramente is  
and the ryghte vse therof, but also they beynge  
repentaunt and sorry for theyr synnes, and pro  
fessyng amendement, receyue there gods pro  
mysses for theyr absolutyon, to the syngulare  
comforte of theyr conscience; and are exortyd by  
the prieste, to do agaynst the morewe, as the  
holy Apostle Paule byddeth them: that is euē  
to trie, examen, and proue them selues, whether  
they can be content vnsaynedlye in theyr her  
tes, to take better hold on the kingdome of god  
then they haue done in tymes paste, to be more  
stedfaste in fayth and hope towarde God and  
hys promysse, to be more seruēt in prayer and  
loue towarde God, and for hys sake to shewe  
vnsayned loue towarde every man, to forgeue  
hartely as they wolde be forgeuen, to mortifye  
theyr fleshe daylye more and more be reasona  
ble abstinence and godly exercises of the spirite  
and vertuous occupacyon of the bodye, to bee  
glad in distrybutynge the workes of mercye to  
the pooer. &c. And whan the pryeste, pracher, or  
curate (for all is on thyng) hath geuen euery  
one thys or suche a lyke exortation, and enioyn  
ed ech one hys penāce accordyng to hys estate  
(as



### Of the Supper.

(as subiectes to be true & obediēt to their rulers  
seruantes to be faythful & diligent in wayting  
on theyr masters commaundemēt, chyldre to ho-  
nour & obeye theyr parentes, & to lerne vertue  
whyle they be yonge, houlholders to kepe their  
houses in the feare of god, & so forth) whan the  
p̄iest (I saye) hath enioyned them thus to lyue  
and to increase in the same wel doyng, he com-  
mytteth them to God and to the worde of hys  
grace. And so they departe,

**O**n the Sondaye in the mornynge (at .vi.  
of the clocke in Sommer, and at .vii. in winter  
the bell ryngethe, and the people prepare them-  
selues to the churche, so that sone after the bell  
hath ronge the seconde tyme, the churche is al-  
moste full of men, wemen and chyldren. Then  
a lytle a fore the houre is expired, they ring the  
bell the thyrde tyme, whych ceasseth not tyl the  
houre stryke: And at the quere doze besyde the  
table of the Lorde, stonde two good sober syn-  
gynge men, & hych (commonly a quarter of an  
houre a fore the sermon) beynne a psalme and  
all the people bothe olde and yonge wyth one  
voyce do synge wyth th:m, after such a fashon  
that euerye note answereth to a syllabe, and e-  
uery syllabe to one note commonly and no mo:  
so that a man may well vnderstand what they  
synge. But fyrst for the moste parte they synge  
the Vater noster in theyr mother tonge & then  
the Psalmes, some tyme mo, some tyme fewer  
according as the tyme requireth, but al in their  
owne language. Nowe whan the clocke smy-  
teth (whiche is comenly .vii. in Sommer, & .viii.  
in wynter) the superattendent or chiefe curate  
commeth into the pulpyt, and fyrste of all, he  
wyshpeth vnto hys audiance and to hym selfe  
grace



### Of the Lorde.

grace mercy and peace frome God the father through his blessed sonne Iesus Christe oure sauour: And to the intent that there hartes maye be opened to the true vnderstandynge of the gospel, which he is aboute to preach vnto them he exhorteeth them to call for helpe to the holye Ghost So after that the two forerayde men (or at the leest one of them hath orderly begone all the church folowethe and synge with one voyce vnto the holy Ghost this songe Veni Sancte spiritus &c. or suche another lyke it in theyr mother tonge.

¶ Then the preacher taketh the gospel of that present sondaye or some other place of scripture, that he is appoynted to declare and expoundeth it clearelye by the other manifeste places of the byble, notynge in it suche lessons such consolacions and suche ensamples as are for the edyfyenge of his audience.

¶ Comenly at the latter end of the sermon he make a pety shorthe rehearsal of it by the way of exhortacion to the people or prayer to ward God. And then requireth he them to confesse and knowledge theyr synnes vnto God wyth him euery man in hys owne conscience and to saye suche or lyke wordes in hys harte as I haue plurallie expessed in the generall confession that I humblye offered to the kynges mooste honorable counsayll for the edyfyenge. Anno 1539. whan the prests haue prayed for all estates and made thys or suche a lyke confession in theyr name, he prayeth God to be mercifull to them to blesse them to shewe the lyghte of hys countenance vnto them and to haue mercy on them.

## Of the Supper

**¶** When generly he them this of suche  
a lyke absolucion end sayth:

**T**o all them that repent and are sorry for  
theyr synnes, detestinge and abhorringe  
theyr olde wycked lyfe Yf they be hon-  
ger & thirstye for Gods mercy in Christ,  
beleynginge surely to haue forgivenes only by  
him purposinge to forsake all abhomy nacion  
of lypynge and from hence forth to lyue in the  
feare of God & vnsaynedlye to kepe his com-  
mandementes To all suche by the vertue of  
Goddes worde and commysion of the same  
I pronounce and warrant fre remysion &  
cleane forgivenes of all theyr synnes To the  
other that wyl not repent, but styll harden  
theyr hertes agaynst Goddes trueth, contyn-  
ually abydinge in the blyndnesse of false doc-  
tryne & fylthynges of wycked lyfing, having no  
purpose nor mynde to come to repentance. To  
all suche (by the vertue of the same worde and  
commysion therof) do I pronounce damnation  
on and the terribile wrath of God, vntyl they  
amende.

**¶** So after that he hath wysshed the peace  
of God vnto hys audyence, he cometh downe  
Then all the congregacyon and church in ma-  
ner afore sayde, do synge the Crede of beleue  
in theyr owne mother-tonge. And whan that  
is done, the curate or els his coadiutor, stand-  
eth vp afore the table of the lord, and requy-  
reth all such as are apoynted then to be par-  
takers therof, to be well ware what they doo,  
and to make a iuste accompt with them selues  
after what maner they haue proued and tryed  
theyr owne consciences, whether it be done vn-  
saynedlye and in an earnest maner and whē the

**Of the lord.**

be at one wyth al men, and so forth. Yf it be so  
in dede he geueth god thankes for it. Yf no, he  
prayeth the right getty, & they wyll thynke no  
it ayme to absēt the selues fro thys holy supper,  
tyll the reconciliacion be made, lest they come to  
it vnworthely. And the he geueth the hys iustifi-  
cation, or els another suche lyke.

**An exhortacion at the supper  
of the Lord.**

**D**eare frendes, we are all baptysed into  
the deathe of oure Lord Iesu Chyfter  
wherfore after holy baptyme, we muste  
at the daye of our lyfe, fyght & stryue in  
continuall battaile & warre against synne, deth  
and the dyuel, and so beare about w̄ vs in our  
bodies the passio and death of our Lord Iesu  
and must proue by experiente, that the enemies  
w̄hō we haue to do wythall, are nother weake  
ner feble, but myghty and valyante, to whose  
power men are naturally subdued so that vpon  
erth ther is none so myghty, as to resiste  
this power of darknes through his own stren-  
ght, so feble and weake is all our abylyte in cō-  
paryson therof. For the whythe cause God the  
father throught Chyft his deare sonne hath o-  
deyued another power and kyngdome, in the  
whyche is ryghteousnes and lyfe: and throught  
his deth & bloud hath he deliuered vs & brought  
vs fro sinne to ryghteousnes, fro death to lyfe  
fro the dyuell to God, & hath included the king-  
dō of hys grace in the preachyng beleuyng and  
folowynge of his worde: whyche beyng begun  
in the holye Chyftenye, shall go forth vntill  
the laste daye/that we whych receyue, beleue, &  
do after the same worde (by the merites of  
Chyft our reconciler and saviour) shal be & cō-

### Of the Supper.

tyne for ever his deare childzen, and heyyes of the kynngdōe of grace, þ is to say of everlastig saluaciō, for almoche as we throughe such faith do eate cōtinuallie his flesch & drinke his bloud that is to say, abyde in hym and he in vs.

¶ To the intēt now that this so great goodnes declared by þ word of god, myght daily amōg vs be practised, distributed & exhibited, therfore hath the gracious & mercifull Lord Ies<sup>us</sup> chryst instituted & ordeyned a remēbraūce of this his wonderfull work and cōmaūded, that we at his supper in þ sacramēt, shuld eate his very body & drinke his very bloud wherby the hartes of al such as are faythful beleuees & fere god, might be assured of this same grace of God, & everlastig saluacion. And also þ in þ holy cōgregaciōn & church his gloriois remēbraunce might be kepte, þ is to saye, to geue hym thankes and praise, to syng, speake, preache, & reade therof, to exhorte & conforthe one another amonge our selues, And finally with all faithfulness one to ſhew toward another such loue and fauour as we our selues haue receyued of oure deare Lorde Iesus Chryst.

¶ And for almoche as we nowe are hapned in to these latter dayes, in the which this so precious treasure is vnhalowed and wyckedly abused. This holpe Sacrament shall (for the necessarye causes nowe rehearsed) be to vs also a testimonie of this presēt tyme befoze god & the world, that we do vitterly both in wordes and dede, refuse and forsake all the disceitfulness of the Papistrie, and that we faythfully with all oure hartes submit our selues vnder the Gospell of Iesus Chryst,

wherfore

Of the Lorde.

**W**herfoze ye dearly beloued in the lorde, for as much as this matter is so wayghtie, euē gods owne institution & ordinace, ye & his commaundemēt also that we shoulde do it: And likewise sayng the necessite which shoulde cause vs to accompysh the same, is so great, speecially on our behalfe towarde God (to whome we owe a longe Deo gratias and thākes) we ought in no wyse to refrayne our selues from it, nether suffre our selues to be kept backe therfrom: but of tymes with repētant hertes to seeke this our soules medecine & cōfort of our conscience: beleuyng what Christ sayeth to vs herein, and doing as he commaundeth vs.

And as for those that seeke no such repentāt hertes sayth & confort herein, but lyue in open blasphemy, continuynge in synne & wicked lyfe, They shall knowe, that they are vnworthy of this holy supper, and also excommunicat, tyll they amende.

But to the intent that the vnrepentāt may thozow the grace of god be lyghtened, and that we our selues may frutefully enioye this supper to the amēdmēt of our lyues, & also that all Christēdome generally may be come the better & be edified. Therfoze let vs hartely make oure prayer to god the father of all mercy/ beleuyng assuredly, that he wyll graciously here vs thozow our Lord Iesu Christe, who cōmaunded vs to praye: and promysed vs, sayenge: Aske ye and shall haue: seeke and ye shall fynde: knocke, and it shall be opened vnto you.

Wherfoze in consyderation of the same cōmaundement and promys, lyfte vp your hertes and saye thus wyth me, in your prayer.

O Lord god our father in heuē we thy mis-

B.iii.

rable

### Of the Supper

table chyldren vpon erth beseeche the that thou  
wylt mercifully loke on vs leaue vs, thy grace.

That thy holy name may be sanctified a-  
mong vs and in all the world thow the pure  
and sincere teaching of the word, and through  
seruest charite in our dayly lyving, and our con-  
uersacio. Reclade thou graciously all false do-  
ctrine and euyl lyving, whereby thy worthy na-  
me myght be blasphemed and claudered.

Let thy kyngdome come and be greates.  
All synfull, blind people and such as are hold-  
den captyue of the deuyll in hys kyngdom, thou  
se byynge thou to the knowledge of the true  
sayth in Iesus Christ thy sonne.

Strenght vs Lord wyth thy spryite, to  
do and to suffer thy wyl both in lyfe and deeth  
in well and woo, that our wyl may all way be  
broken, offred up and mortified.

And geue vs our dayly bread: Discerne  
vs from couetous desyre and carefulnes of the  
hely, that of the we may be assured to haue a-  
bundance of all good thynges.

Forgewe vs our trespase, as we forgeue  
them whych offende vs: that our hert may ha-  
ue a sure and glad consyence, and that we ne-  
uer feare nor be afrayed for any synne.

Lead vs not into tentacyon but helpe vs  
througth thy spryit to subdue the fleshe, to des-  
pyse the world wyth hys vanities, & to overco-  
me the deuyll wyth all hys craftie assaultes.

And finally deliuer þ vs fro al euell, both  
bodely and gostly, tempozall & eternall. Amen.

They that earnestly, desyre all thys, let the  
say: Amen beleuyng without any doubt, þ it is  
graunted & heard in heuē accordyng as chyllt pro-  
mised vs, sayeng. whā ye pray, beleue assuredly  
that

**Of the Lorde.**

that ye shal haue it & shal come to passe. Amen.

Then reherced he the wordes of þe holy supper out of thye euāgelistes Mathew, Marke & luke & also out of **1. Cor. 11.** sayeng.

**T**he Lord Iesus the same nyght wherein he was betrayed toke bread, and geuyng thanks brake it and sayd. Take ye, & eat thys is my body, whych shalbe geuen for you. This do in the remembraunce of me. In lyke maner whā supper was done, he toke the cuppe also sayeng: Thys cuppe is the new testamēt in my blood, As ofte as ye drynke this dooe it in the remembraunce of me.

This done, the whole church in maner aboue sayd, do syng a psalme or two of thāke geuing for this blessed sacramēt. And in the meane season they that are appoynted thē to suppe with the lord, come soberly and with great reuerēce one after another (the mē fyrst & thē the womē) to the table of the lord: wher they knelyng (one I say vther another) receyue at the hand of one of the priestes, the sacramēt in fourme of bread And thē goeth he wyth lyke reuerence to the other end of the table, & at the hād of another of the priestes whych standeth there ready for the same purpose he kneleth downe, & receyueth it also in the fourme of wyne, & all the other folowe reuerētly, & do the same. If one of the priestes or bothe be dysposed lykewyse as then to suppe wyth the Lorde, kneleth downe, and hys companion serueth hym.

And euen so doth he also to hys felowe in lyke maner and reuerence.

If the communicātes and they that receyue then the sacramēt be many, they synge the moost

**C. liii.** psalmes



### Of the supper

psalmes of thanks geuyng:els syng they the  
fewer.

When thys holy supper is done, and the  
partakers thzrof that were appoynted therto,  
one of the ministers standeth vp, and exhorte  
the people to geue earnest thanks to god, with  
thys or such a lyke prayer.

O almyghty God moste mercyfull father,  
t ou that openest thy gracious hande, wherby  
all thynges lyuyng haue theyr foode in due sea-  
sen, we geue honour prayse and thanks vnto  
the for ail thy benefytes both goostlye and bo-  
dely, whych thou hast ryche ly poured vpon vs  
wthout any of oure deseruyng: but specially  
we thanke the for this worthy memorial of our  
redemption where in thou haste noryshed and  
fed our soules wth the body and bloud of thy  
deare sonne oure Sauour Iesus Chryst ble-  
sed for euer. Amen.

Another.

O Lord Iesu Chryste our redeemer, honour  
and prayse be all waye geuen vnto the  
for fedyng our soules wth thys spiritual and  
heauenly roode. And we besech the for thy ten-  
der mercy, that as thou haste geuen it vs for a  
sacrament of continuall thankfulnessse, of day-  
ly remembraunce and of charitable vnyte. Euen  
so much mercyfull sauidour, lend vs al way thy  
grace, to be thankful vnto the for it, and not o-  
nely by it to be continually (myndeful of our re-  
dēpcion purchaced thozow thy death & bloud-  
shedynge) but also in cōsideration therof, to in-  
crease in loue towarde the, and al mankind for  
thy sake.

Another.

O Lord god almyghty, we thanke the wth  
all our hertes p thou hast fed oure soules  
wth

### Of the Lorde.

wyth he body & bloud of thy most deare sonne  
And we besech the vnfainedly, so to illuminate  
our mindes w thy holy spirite, þ we may daily  
increace in strenght of faythe to the, in assured-  
nesse of hopen thy promyses, and feruentnesse  
of loue towarde the and our neyghbores, to the  
glory and prayse of thy holy name. Amen.

Thus the preist cōcludeth & endeth the offyce  
of this presēt misterie, & blesteth the people, re-  
hearsing these wordes of scripture. Num. 6.

**T**he lord blesse you & preserve you: the Lord  
shewe hys face to you & haue mercy on you: the  
Lorde turne hys countenance vnto you, & geue  
you peace. Amen

And so they departe.

**T**he ordre for taken the due ministracion of  
the blessed sacrament of Baptisme.

**O**n the Sōday at one of the clock after no-  
one, they haue a sermō of an houre longe,  
with like ringyng & synginge of psalmes afore  
in theyr mother tōge, as thei had in þ morning  
to the which preaching þ people come as thike  
as they dyd thē. And as they singe a psalme for  
grace to the holy goost in þ morning, so do they  
here also & at euery sermō, wher oꝝ whā so euer  
it be made. And like as in the morning whā the  
sermon is done, the preacher exhōrteth them to  
confesse theyr synnes wyth him in theyr hertes  
and there byō doth absolue them by the power  
and auctorite of Gods word. So doth he here  
also in lyke maner, & in euery sermō. Thē syng  
they a lyke songe of thākelgeuyng as they dyd  
in the morning, and as they be accustomed to  
do after euery preaching.

In the meane season whyle this psalme of  
thākelgeuyng is songe (oꝝ els afore) the font is

C. v.

prepared

### The Sacrament

prepared, the mydwife is ther present with the chylde, or mo mydwifes, yf ther be mo chyldeyn to be Lypstened (as ther be comenly) In a faire company of honest sobre women. And whā the psalme is song out, the mynystre beyng there ready at the font, readeth a letture of the bible And whan he hath declared it compendiously to the edyfyng of the congregatyon, he exhorts them, that for asmuch as all men are conceived and bozne in synne and that seying it is vnpossyble for a man to come in to the kyngdome of God, except he be bozne a new and regenerate. They wyl shewe and declare theyr godly loue, and call vpon God the father thow Jesus Christ and in his name, that he wyl mercifully Baptise that chylde, or those chyldeyn, wyth the holy goost, and receyue hym, or them, to grace.

Vpon the same exhortaciō, they make theyr hartely prayer bescechyng god to haue mercy on the chylde, and then addethe he thys or suche a lyke petycion in theyr name, sayng.

O almyghty god whych in commaundynge vs to pray, hast assured vs, that we beleynge stedfastly in thy promes, shall haue all that we desyre. specially concernynge the soule, wherein we seke thy gloyre & welth of oure neybours. Our humble petycyon to the, o moost deare father, is that for asmuche as thys chylde is not wythout oygynall synne. Thou wylt consydre thyne own merce, & accordynge to thy promes sende thys chylde thy good spyte, that in thy syghte it be not comted amonge the chyldeyn of wyath but of syghte, and grace, and become a membre of the vndefiled church spon sed to Christ thy deare sonne in fayth and lone  
vnsained

### Of baptysme.

vnfayned, by the meanes of the same Iesus  
Christ our Lorde. Amen.

#### Another prater.

**O** Almighty eternal God, most merciful  
father, For as much as þ thou thyself  
by faith: vnpossible it is for any man  
with out beleue to please þ, we beseech þ, þ thou  
wilt graunte to this childe þ gift of faith, wherein  
þ wilt seale: & assure his heart in þ holy goost, ac-  
cording to þ promys of thy sone þ þiwarde rege-  
neraciō of þ sprete may be truly represented by  
þ out ward baptysme: & þ child may be buried  
with him in to death, and be raised vp by hym  
from death agayne. To the prayse of thy glory  
and edifieng of his neighbour. Amen.

**I** Somtyme also the prest readeth  
this parcell of the x. chapter of

S. Markes gospell, sayng:

**A**nd they brought litle chyldren to him þ he  
shuld touch them, And his disciples rebu-  
ked those that brought the. But whan Iesus  
sawe it, he was displeased and sayd vnto the  
disciple litle chyldren: to come to me, & forbydde  
them not, for of suche is the kingdom of god  
Merely I saye vnto you: whosoener receaueth  
not þ kingdom of god as a child, shal not entre  
therin. And he toke them vp in his armes, & put  
his handes vpon them, and blessed them.

Then þ godfather yf it be a manchild (or  
the godmother yf it be a womā childe) holdyn-  
ge the childe in his armes, commeth and stan-  
deth by the prest, who asketh him on þ childes  
behalfe, yf he forsake þ deuell & all his wykes  
he saith yee, & vpon the ptes interrogacion he  
cōfesseth his faith in the face of þ church. So  
þ prest taketh the childe in his left hande & with  
his right hād he poureth water on his head cal

lynge hym by his name (as he dyd afoie) and baptisynge him in the name of the father, and of the sonne, & of the holy goost.

Finally, the ministre committeeth the chyldren to the prayers of the congregaciō, & exhorteth the godfathers & godmothers most earnestly, to se that the chyldren be brought vp and instructed in Christe knowlege & vertue, the glozy of God & edifying of the comen welth.

Then synge they that psalme eyther cōcerneth some thanks geuyng to God for his worde or els some necessary petition.

And so they depart.

Nowe in lyk maner as thou seist this blessed sacramēt ministred on the sonday, euen so wyth lyke reuerence do they vse it at the same houre on those weke dayes, & the cōgregacyon (w<sup>ch</sup> & auctorite of their head rulers) hath appointed to & vse: And yf & chyldre in & meantime be in any daunger, then the mydwyses baptise thē. And as the congregacion & multitude of people is greate at the mynistracion of holpe baptyme on & sonday, so is it also on the other appointed dayes, though they be workedayes. Wherby it is to be noted, that the institucyon & ordinaunce of God is in greate reputacion amonge thē: for as it is ministred reuerētly, so is it heard with greate deuociō & feruentues: And though ther be alwaye some vnthankfull synners yet the flocke of Christ be euer bringinge forth good frutes, & folowe the worde of lyfe in theyr conuersacion.

The order taken for the due ministracyon of holy wedloke..

As touching Gods holy institucion of marriage, thou shalte vnderstand, that preuy contracts are auoyded as muche, as maye be:  
And

### Of wedlocke.

And yonge folkes are so well broughte by in  
 þe feare of god and instructe in the knowledge  
 of his worde, that they wyl not lightly be inty-  
 ced to runne on head, & marye without the ho-  
 nest consent of theyr parentes and tutours. And  
 gayne the fathers & mothers which haue yong  
 folkes apte to maryage, are circūspect, not suf-  
 feryng theyr sonnes and doughters to go long  
 beyonde thyr tyme vnmaryed: but both for þe  
 auoydynge of vnclenly conuersacion in thyr  
 chylde, & also for theyr owne discharge they  
 vnde the honest mariages mete for the. Which  
 thyng to do, they are not only in the dayly ser-  
 mons that they heare, but also by the olde god-  
 ly practises of suche holy men as was Abzaha  
 Isaac. &c. Neither do þe two yong psones come  
 togyther after a lyght or vndiscret maner, but  
 even at theyr handfastynge (whan the knot of  
 holpe wedlocke is fyrst knyt) there are present þe  
 father and mother of the parties, or elles (yf  
 they be deed or absent) theyr nexte kynnsfolkes  
 & tutours, and so is also some honeste discrete  
 preacher or curate of theyr, who to þe edifieng  
 of them, maketh a Godly collaciō out of Gods  
 worde, for theyr ensample, lernynge and  
 comfozte in holy wedlocke.

So whan the tyme appoche the that they  
 shalbe married openly in the face of the churche  
 the curate in þe psonce of the whole cōgregaciō  
 geueth warning certayn dayes afoze, & rethreth  
 that yf any mā knowe some laufull impedimēt  
 to hinder the sayd marlage, he wyl notifie it at  
 his monicion. If no hinderance be made the at  
 the day appoited, the bydgrome hauyng a cō-  
 pany of honest mē with him, & lykewyse þe bye  
 de hauyng an honest cōpany of wemen with her  
 come

**Gods holy ordynatynce.**

come to the sermon in the mornynge (which as  
I sayde afoze, is every daye at. vii. of the clock  
in Sommer, & at. viii. in wynter) & after þ̄ the pre-  
ching is done and the sacramente ministred in  
maner afoze sayde, they come bothe befoze the  
preacher, & in þ̄ meane tyme, the hole church  
in theyr mother tonge, do synge the. cxi. psalme  
Beati oēs qui timent dñm.

Then the preacher speaketh to them bothe by  
name, & asketh the sayēg: R & R, are ye minded  
to lyue together in holy wedlocke, & to testifye  
& confyrme þ̄ same your purpose here in þ̄ pre-  
sence of this cōgregatiō? They answered, yea  
The, saith he, I take you all here þ̄ stāde by to  
witnes, requiring you to record þ̄ same, & to re-  
membze it, & saith mozeouer. Yf there be any  
mā here þ̄ knoweth a laufull impedimēt by god-  
des word, þ̄ these two p̄s may not prede for-  
th together in marriage, let hym speke now. So  
yf there be none to make impedimēt thē the pre-  
cher sayeth, For asmoch as here appeareth no  
hindraunce to þ̄ cōtrary but þ̄ ye may go forth  
together in holy wedlocke, I pray god stablish  
þ̄ thig þ̄ he hath wrought in you. Being also  
þ̄ both your cōsentes are knyt in hole wedlock  
& ye cōfesse the same here opēli befoze god & the  
woylde, I declare & pronounce you to be mary-  
ed together, In the name of the father & of the  
sonne & of the holy goost, And in so saynge, he  
ioyneth their handes together, & addeth moze-  
ouer, let no man therfore separate theym a sun-  
der/whom god hath coupled together.

This done, he exhorteeth them to remembre  
how that god hath ioined thē in holy marriage  
and (accordyng to the commaundemēt of god)  
to loue one another, & so to kepe theyr houshold  
and to bynge by theyr chyldren, whan god se-



### Of wedlocke.

Weth them, in the feare of god, that they: whose  
le lyuing may redound to the glorie of his holy  
name, and edifieng of the comen welth.

Then rehearseth he this, or luche another,  
prayer in the name of the, whole churche &  
congregation.

**O** Almyghtie god, father of heauen. for as  
much as it hath pleased þ to cal these new  
married folkes vnto holy wedlocke, like as at þ  
beginninge þ sawest it not good for a man to  
be alone for: he whiche cause þ madest him an  
helper lyke to hym selfe, & so ordeynedst þ they  
two shulde be as one persone, we beseeche the,  
that vnto these new married folkes thou wylt  
graunt thy holpe spirite, wherby they lyuynge  
in holy wedlocke, may styll trust in thy goodnes  
ouercome all tentaciō, & leade a godly honeste  
lyfe to þ edifieng of every man. Blesse the also  
that i. þ frute of theyr bodie they may praise þ  
& so bring by the same, þ it may be to thy glorie  
and profyt of the comen welth. Amen.

Then the churche syngeith a Psalm of  
thanks geuyng, and so departeth.

**T**he conclusion of this ly-  
tle boke.

**T**hou seest now what ordre is kept in the  
ministracion & vse of the forsayd thre ho-  
lye ordinances of god: concernynge the which  
I wyte here nothyng of had I wylt noz of vn-  
certayntie but euen as I know, and as I haue  
not onely sene with myne eyes and herd with  
myne eares, but bene p̄sent also lōge & many a  
day at the executiō, practyse & experience therof  
whiche thinges as I wyte to gyue al good her-  
es occasion of seruent prayce to God, that  
he wylt graunte hys woꝛds to growe lykewise

### A litle complaynte.

Amonge vs, Euen so in the vertue of Gods ho-  
lye name, and for that precious bloude sake of  
his most deare sonne, I admonyshe & exhort al  
subiectes to be paciēt to quoyde all kynd of se-  
dition, to committe the reformation of all er-  
roues, supersticions, ceremonies, vayne trady-  
cions, wycked lawes & vniust statutes of men  
Euen vnto God the authour of peace, and to  
the workynge of his spirite in those prynces &  
rulers whō he hath called to office for the same  
purpose: let no man be slacke in his duetye but  
geue God that which is his, and to the kyng &  
thyng that belongeth vnto him, accordyng as  
Christ commaundeth Math. xxi. and as saynt  
Paule exhorteth Roma. xii.

This I saye, to stoppe the mouthes, and  
the blasphemous tonges of suche as wyll not  
ceasse to rayle on me and to claūder me) yea es-  
uen to the kynges maiestye) as though I were  
a peruerter of comen order, or toke vpo me to  
chaunge the lawes, and to make newe statutes  
I saye ye vngodlye pprocrites, not so, but as I  
am sure & there is heuy dānacion layed vp for  
all such subiectes as rebell or make sedicion a-  
gaynst theyr Dynce, or disobeie the leest com-  
maundement of God in theyr soueraigne. Euē  
so am I assured, that there is no lesse dānaciō  
prepared for those rulers or heades, that make  
vniuste lawes & cruell statutes to mayntayne  
theyr owne lustes and oppresse the poore. I re-  
poyte me to the .x. chapiter of Esaye the .ii. and  
iii. of Micheas, and to the later ende of the .v.  
chapter of the prophet Hieremy. Let all rulers  
therfore beware, that they make no actes of  
parlyament nor statutes agaynst Gods word  
and let al subiectes leaue of D. Pet. (1. Pe. ii.  
to be obedient. &c. And not onely that but  
yf they be commaunded anye vnlawfull thing

### The conclusion.

Then let the lerne of the same Saynt Peter (Act. 4.) to obeye God moze then men.

In the meane tyme tyl Gods blessed worde onely be ruler among vs, & tyl al wycked inuencions of me be abolyshed, let those þ̄ feare God vnfaynedly be feruent in theyr prayers, and increase in all thāksfulnesse & vertuous lyuynge towarde God and men. Let no man, woman, ner chyld of God be slatke in hys dutye: but lette fayth increase in strenght, let hope be enermoze & moze assured of Gods promyses, let charite all way loue God & hys neyghboure, and leaue no good worke vndone: hat may be to Gods glory and mans profit. And then shal we be known, not only readers and hearers of the trueth but true dyscyples of the same. And though we can not attayne to the perfectnesse of that comen welth whyche I speake of afoze (where Gods ordynances are so reuerently mynstred, the pooze so ryche, prouyded for and yowthe so vertuouly brought vp) neuertheles we doinge our best, & beggyng strenghte of God to do moze then we can do of our selues, shal not only be allowed & accepted in hys syght, but also haue the cōtinual assistāce of his holy spīte: wher by we sufficiently harnessed and armed against al tēptacions of syn, hell, deuyl & our own fleche shal aswell haue the vpper hand of thē, as we haue (thorow the only power of God) overcome so many stordy wyndes & tēpestes of aduersite in tyme past, and as we hope to escape these present troubles by the helpe of Iesus christ whose name be blessed for ever. Amen.

A lytle complainte with a shorte exhortacion made vnto al them, that are no dissemblers wyth Gods worde, but vnfaynedly lyeue thereafter.

### A lytle complaynte

**L**ike as god (accoꝝdyng to hys most bleſſed nature) euer louyng, gracious, mercifull & true, bothe al waye ſende hys woꝝde afoꝝe he plage the woꝝlde, & geueth vs warning afoꝝe the deſtruction come, wyllynge vs to conuerſe vnto hym to forſake our owne euell wayes, & to laye hand on eternal lyfe. Eue ſo contrary wyſe the deuyl, the father of falſhed and lyes, enuyng mans ſaluacion, caſteth euer one bone oꝝ other in the way, to hynde the gloꝝy of god, to ſtoppe hys woꝝde, to kepe back hys tructh, leſt thozowe the ſtedfaſt beleuyng, and folowynge thꝛof, his own kyngdom ſhuld be myniſhed Gods amplyfied and increaſed. Somtyme to hynder the goſpell of the gloꝝy of the great god, he ſtreeth vp tyꝛanny & cruelnes, moueth ſome rulers oꝝ great men of the woꝝlde to take part agaynſt it, to perſecute it, to trouble and bere them whom god hath calleth vnto it. Enſample wherof ye ſe in Pharao, in kynge Achab, in Antiochus, in Herode, and in thoſe great prelates þe ſhewed theyꝝ whote charite vpon our ſauour Chriſt, and his Apoſtles. The deuyl alſo to ſet vp hys kyngdome the better, getteth hym chaplens foꝝ hys owne to the (ſuch as were Baals prophetes 3. Regū. 22. that they maye euer epyther in confeſſions oꝝ otherwyſe, moue kynges and pynces to take part agaynſt theyꝝ owne ſaluacyon, and to trouble ſuche as tell them no dreames, no phantaſyes, but eue the very woꝝde of God. As the prophete Iſaiah ſayd.

Somtyme. (I ſay) leſt the tructh ſhould be beleued, the deuyl as he is the father of lyes, ſo getteth he falſe wytnesſes to teſtyfie enen agaynſt Chriſt, & agaynſt poore ſoules & Paul his ſeruautes (ye & to preach) þe theyꝝ doctrine is naughte,

**And exhortacion.**

sedicious, newe lernynge, & heresy, **Mat. xxviii.**  
**Mat. i. Act. viii. xliiii.** that they wyl destroye  
good workes. **Roma. iii.** that they wyl kepe no  
holy daye **Math. xii.** **Iohan. v.** that they wyl  
not fast. **Mat. ix.** **Mat. ii.** **Luc. v.** Thus (I say)  
is the deuill euer about to ouerthrowe Chyestes  
kyngdome, & to set vp his owne. And because  
his payenge chaplens shoulde the better fyght a-  
gaynste Chyest, he teacheth them to go craftely  
to worke, to lye & spare not, to call the disciples  
of Chyest, new felowes, to saye, that they care  
nether for fastinge nor praynge, for almes dede  
nor for good worke, yea make þ world beleue  
(sayeth þ deuill) þ they care nether, for one cere  
monie ner eyther for one sacrament nor other.  
Such payenge lessōs doth the deuill teache his  
scollers, & not onely this, but also to wrest and  
wryng the Scripture fro the manifest vndersta-  
ding of it, of þ which inglynge cast he hath ge-  
nen the an ensample in þ 4. of **Mat. i. 4.** of **Luke**

Who now considering this great decay of  
Godlynes, that the deuill hath broughte in to  
the worlde (partly thowow the tyrannye that he  
hath stered hy in great men, partly thowow þ  
falle wytnes bearynge of ypocrites and payng  
teachers) hath not cause to mourne in this be-  
halfe: who wyl not be sorow to se Gods holpe  
worde thus persecuted, thus cyled, thus euill  
reported, thus belyed?

Nevertheless all this euill doth not the de-  
uill thynke sufficient, he ca not here withal be  
content, but he entreateth in also amonge the that  
professe the name of Chyest, that are called his  
brethren and disciples, that pretende to loue &  
fauour his truth. And amonge them, loke who  
is mete for his purpose, moost inconstant and  
leest regardeth Chyestes worde in his hearte,

### An exhortacion.

of hym he makethe eyther an whozemonger & discepuour of his neyghboure, or a folower of other vyces of his owne carnall lustes, robyng hym vitterly of that most holy, most nedfast & lypunge sayth that Chyyst taught, & also of those worthy frutes of the spyte of God repentance & woikes of lyght, whiche þe scripture spekethe of. By the meanes wherof and because he bare the name of a Chyristia brother therfore heuen as he behaueth hym selfe nowe, and as he lyueth, so must we be reputed of the vngodly and such lyuers must we be called. Yf he be a breaker of peace, a maker of sedicio a dyshorde, a false byer and seller, a folower of fylthy lustes, a bynger by of sectes (as God euer suffreth them to be discepued that wyl not abyde the ordre of his worde.) Then muste we also be called breakers of comen ordre, raylers makers of insurrection, dyshordes, false dealers with oure neyghbours, Heretykes, folowers of a fleshye and carnall lybertie. Yea though all oure teachyng, wytyng, talkyng and lypung to be the contrary. Yet bear we the blame, so blynde is this wycked worlde in iudgement, & so vnthankfull in theyr lypunge are a great nombre of them that are called Chyristen men (as I vnderstonde) on the other syde.

Wherfore to you dearlye beloued in God electe and chosen, to an hpe vocacion in Iesus Chyrist (eue to be fleshy of his fleshy, & bone of his bones, to be citezens with the sayntes and of the housholde of God) to you I make this my none afore rehearsed, trustyng, that though neither the world nor those false brethren, (whiche because they were not of vs, are gone frome among vs. i. Johā. ii. & are fallen in loue with this world after the esaple of Demas. ii. Ti. ii.

### An exhortacion.

though nether of them both (I say) wyl harken  
to the voyce of God, whyle it is called. To day  
but styl harde they hertes against gods trueth  
My trust is (as I said afore) that ye wyl hold  
your hād styl an the plough, that ye wyl walke  
honestly uow whyle the mercy of God lendeth  
you the daye lyght. Ye know þ our Lorde sayd  
The night shal come, in þ whych no mā shal be  
able to worke. Ye se howe our aduersarye the  
deuell goeth aboute lyke a roarynge Lyon, se-  
kyng whom he may deuoure. Ye se what a nō-  
bze of great men on the one syde, haue gyrded  
they swerdes aboute them and stonde even in  
complete harnesse, to fyght agaynst the many-  
feste worde of god. Ye se what swerpyng, what  
blasphemynge of gods name, what pryde, what  
excesse, what fylthynes of bodye & ydolynesse, is  
vsed, practysed and dayly mayntayned in they  
houses: Ye se, how they cā not abide þ hearyng  
of gods worde, but blaste and blowe agaynst  
it, persecute it & crye it, asmuch as in the lyeth

On the other syde, ye se what a nōbze of ypo-  
crites, Antychristes, false prophetes & flaterynge  
chaplens are not onely about great men, but e-  
uery where (in maner) roare and crye and stāpe  
agaynst oure Lordes doctrine kepe the people  
styl in blyndnesse, and fede them wyth draffe &  
dregges in stead of gods worde.

Thyrdly, ye se what a nōbze here be in the  
worlde, whych pretendyng to loue gods wor-  
de (by they outwarde hearynge, readynge, and  
talkynge of it) lyue cleane contrary agaynst  
it byynge not forth the worthy frutes of repen-  
taunce, are as great sweaters, as fylthy, as yd-  
le, as couetous, as disceitful in bargaynyng,  
as vnapte to all good workes, as they were a-  
fore: they knew the trueth: And by thys meanes



is it come to pas that thow such vn chrysten  
lypynge, the good word of god is more suppressed  
then ether thow the crueltie of tyrantes, or  
flatteryng lyes of hypocrites: All whych the sor-  
tes of enemyes, because they are not of vs, but  
wythout, therfore wyll I haue the lesse to do  
wyth them.

But of you (dearly beloned) wyll I be holde  
to exhorte you, for þe tender mercy of God, that  
(in consideraciō of the premises) ye wyl walke  
godly and worthely in thys wicked world, con-  
tinuyng (as I trust ye do) in stedfastnesse of the  
Chrysten fayth, in ferventnesse of loue toward  
God, and towarde youre very enemyes for his  
sake, In lokynge assuredlye for hys promises,  
beyng patient and toylfull in trouble, earnest in  
prayer at all tymes, ready into true obedience,  
to kepe al good ordere, to be exercised i al good  
workes, euery man accordyng to the estate that  
God hath called hym vnto. As many of you as  
are called to office and comen auctoryte, to bea-  
re rule, or to geue iudgemēt in causes of the co-  
men welth, be diligent in your office, Roma. 12.  
punishe the euell, and manteyne the Good. 1.  
Peter. 2. Roma. 1. 3. Accepte no persone in iudge-  
ment alowe no false accusacion shew no inno-  
cent blond, Exod. 2. 3. and heare the smal as wel  
as the greare, Deutron. 1.

As many of you as are called to the office of  
preachyng, folowe the Apostles counsaill: take  
hede vnto youre selues, and to all the flocke, in  
the whych the holy goost hath apoynted you  
to be ouerscars, to fede the cōgregaciō of God  
&c. Act. 20. Fede Chyistes flock which is amōg  
you, and take the ouersight of the, not as tho  
ughe ye were compelled, but wyllynge not  
for the desyre of tythly lucre but of a good min-  
de: not

### And exhortacion.

Be not as Lordes ouer the parishes, but to be  
 an ensample vnto the flocke. 1. Pet. 5. To cast  
 awaye vngoodly and old wyppyn fables to be  
 vnto them that beleue an ensample in the wor-  
 de in conuersacion in loue in the sperte in  
 fayth in pureness: To geue attendaunce vnto  
 reading to exhortacion to doctrine. 1. Timoth  
 .4. Studye to shew your selues to God lauda-  
 ble workemen whyche nede not to be ashamed  
 2. Timo. 2. All other estates among you I  
 hartely exhorte & require every one to do their  
 duty As subiectes to be obediēt & true to theire  
 princes and hyper powers Roma .1. 3. 1 Petr. 2  
 Tit. 3. Men to loue theire wyues hartely as  
 they are taughte. 1. Petr. 3. 1. Tess. 4 Ephe 5.  
 wyues so to behaue them selues as it becom-  
 meth women that professe godlynnes throughe  
 good workes. 1. Tim. 2 that theire chaste couer-  
 sacion may wyne the wycked. 1 Pet 3. Men  
 to deale gently wryth theire seruauntes. Ephe  
 6. Colo .3. to bryuge vp theire chyldren in the  
 nurture and doctrine of the Lorde. Ephe. 6.  
 Deut. 4. Seruauntes to be faythful, true and  
 obediēt to theire masters Ephe. 6. Coloss. 3. 1.  
 Petr. 2. þ they may do worshippe to the word  
 of God in all thynges. 1. Timo 6 Tit 2

And yf we thus behaue our selues every one  
 in his callinge then shall it come to pas that  
 euen they whyche now blaspheme vs as euell  
 doers, shall at the last be ashamed of theire par-  
 te, and conuerste from theire owne euell wayes,  
 to the true fayth and luyng whych is taught  
 in the word of God To whom for his infinite  
 grace and gistes therof be honour and prayse  
 now and euermore Amen



